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**HERVEIANA,**  
PART THE SECOND;  
**FORMING A GUIDE TO SCENES**  
CONNECTED WITH  
*The Rev. James Hervey, A. M.*  
AT WESTON-PAVELL  
**AND IN ITS NEIGHBOURHOOD.**  
TO WHICH IS APPENDED,  
A COLLECTION OF ORIGINAL LETTERS  
BY THIS POPULAR AUTHOR.



**Scarborough:**

PRINTED BY AND FOR JOHN COLE, AND PUBLISHED  
IN LONDON BY LONGMAN, HURST, REES, ORME,  
AND BROWN; W. BAYNES AND SON, PATER-  
NOSTER-ROW; AND W. DARTON, HOLBORN HILL.

1823,

Gough

Northampton Adol.?

Pl. 10.



2







The Rectory House built by the Rev. J. Harvey  
 Mendenhall.

**HERVEIANA;**  
OR,  
GRAPHIC AND LITERARY  
**SKETCHES,**  
ILLUSTRATIVE OF THE LIFE AND WRITINGS  
OF THE  
*Rev. James Hervey, M. A.*  
PART THE SECOND, INCLUDING  
A COLLECTION OF ORIGINAL LETTERS,

---

COMPILED BY JOHN COLE.

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"A spirit in our wilderness below  
Scattering ambrosial verdure."

"——— Thy memory shall not die  
But like the Banian spread, and flower immortally."  
WIFFEN.

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**Scarborough:**

PRINTED BY AND FOR JOHN COLE, AND PUBLISHED IN  
LONDON BY LONGMAN, HURST, REES, ORME  
AND BROWN.

1823.



## A DESCRIPTION OF THE ENGRAVINGS.

Weston.—Archbishop Becker having ordained the same gentlemen both Deacon and Priest, the signature of the Archbishop is copied from the Letters of Orders. Francis Hervey is noticed at p. 12 and 69 of this part.

Traced by Mr. E. Pretty from the originals in the possession of the Rev. R. H. Knight. Engraved by Mr. W. Cave, York.

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## WOOD-CUTS,

*Engraved by Mr. Cape.*

The initial of the preface contains a miniature sketch of Hervey's nursery, and at its foot is given a representation (before the late alterations) of the entrance of the Free Grammar-school, Northampton, where Hervey received the rudiments of his education. The building is a portion of the church of St. Gregory.

*Hervey's Easy Chair, p. 40.*

Drawn by Mr. E. Pretty. Engraved by Mr. T. Cape.\*

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The cut at p. 22 is introduced as being emblematical of the character of Hervey, his Mother, and Sister. I am indebted for the idea to a Book of Emblems.

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\* These engravings, as the production of a self-taught artist, I consider as very creditable to his talents.

## PREFACE.

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 **his** publication has been undertaken principally with the hope of preserving, at least for a short time, a few anecdotes illustrative of the life and character of one

“ Whose star of life is set,  
But whose name for ever lives triumphant o'er decay.”

*My object on proceeding with this work has been well conceived by the Rev. R. H. Knight in the subjoined lines:-*

“ To bring to light what'er I can  
Of such a heavenly God-like man;  
Whatever is not known before  
To make him loved, admired the more;”

*and will no doubt prove the most interesting to the admirers of Hervey: while those who do not profess the same religious sentiments with him, cannot but acknowledge the purity of his life and manners, and*

*declare them highly worthy of imitation. His character, indeed, may be summed up in the single line of Pope, and have ascribed to it*

*"every virtue under heaven,"*

*with as much appropriateness as that of Bishop Berkeley; and we may pray, in the words of the venerable Horne, "that God would stir us up ever more and more to follow his example in labour, in diligence, in devotion, and in charity; that so we might be found worthy, at last, to sit at his feet in a better world."*

*To those who have "a passion," similar to that of a beloved son of Dr. Beattie, "for visiting places that have been remarkable as the abodes of eminent men, or that retained any memorials of them," the view of the house which contains the apartment where Hervey yielded up his breath, and that of the Rectory, as the receptacle of many relics connected with his memory, cannot fail to impart a degree of interest.*

*"His letters," as the communicator of them justly remarks, "were the genuine effusions of his heart, and prove what he was, and that his life was a kind*

*of heaven upon earth; they display his fervent and habitual piety toward his heavenly FATHER, his dutiful attention to his earthly parents, his brotherly affection, his zeal for his flock, his love to his neighbours, his humility, and other virtues, and show how he spiritualized every occurrence." I here beg to make my kind acknowledgments to the Rev. B. H. Knight for the kind communication of these epistolary relics, and for other interesting matter inserted in different parts of the volume.*

*I must confess my obligations to the interesting character of Hervey, written respectively by the Rev. John Ryland, and the Rev. John Brown,\* and to Mr. Baker's valuable History of the County of Northampton, which have furnished me with many interesting notices; to Thomas Hindervell, Esq. for a continuance of his kind services, during the progress of the work through the press; to the engraver of the wood-cuts in the volume, and to other gentlemen for their kind attention.*

*\* A fourth edition of Mr. Brown's Memoirs of our author has lately appeared, illustrated with a fac-simile of the hand-writing of Hervey,*

*The work, with "all its imperfections on its head", is now humbly and respectfully submitted to the perusal of the public by*

**JOHN COLE.**



## ON THE REV. JAMES HERVEY.

Immortal Hervey ! honour'd name !  
Through Christendom extends thy fame.  
At home, abroad in distant lands,  
In veneration high it stands.

Genius sublime ! what pow'rs of mind  
With learning were in thee combin'd.  
Thy virtues, graces, writings, worth,  
Made thee a blessing great on earth.

" Among the mansions of the dead,"  
When thou with holy awe didst tread,  
Thence useful lessons thou didst give,  
To teach survivors how to live.

Thy thoughts " on flowers" what taste do they,  
What justness, elegance, display.  
Transporting pleasure here we find,  
Beauty with piety combin'd.

" The starry sky, creation, night"  
Handled by thee, how they delight  
And edify. Bleak " Winter" too  
Is made to mend our hearts by you.

Each theme, as manag'd by thy pen,  
Pleases, improves the sons of men.  
In every page we may descry,  
Strains of exalted Piety.

Thy parlour was a sanctuary,  
Thy talking there of God most high.  
In thee we see the Christian true,  
The "faithful Steward" thou wast too.

The Gospel thou didst nobly preach,  
Jesus "the Way" to God didst teach ;  
He was thy constant fav'rite theme,  
He had thy dearest love, esteem.

John was a burning, shining light,  
Yielding a lustre strong and bright.  
In doctrine, conversation, thou  
Wast such a light, we must allow.

Thy ev'ry word, and deed and thought,  
Glorified HIM who sinners bought.  
Thy heavenly life, thy saint-like end,  
Did honour much to man's best Friend.

Thou livedst like that Friend most dear,  
When He "for us Men" sojourned here.  
Let's follow thy example bright,  
'Twill bring us to the Realms of Light.

R. H. KNIGHT.

22nd April, 1822.

# HERVEIANA.

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## WALK FROM NORTHAMPTON TO WESTON-FAVELL.

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"They find a pathway smooth  
And wind their way with pleasure and with ease."

COWPER.

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In order to render this little work a guide to the visitors of the scenes and relics connected with Hervey, at Weston-Favell and elsewhere, as well as a vehicle for biographical description and anecdote, I shall take the opportunity of describing

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the *Church, Mansion, and Parsonage, at Abington*, which occur in the delightful walk from Northampton over the fields to Weston-Favell, being about equi-distant from both places.

“This village has attained some interest with the inquirers into dramatic biography, from its connection with Lady Barnard, the last lineal descendant of Shakspeare. It will be recollected that this lady was grand-daughter of the poet, being the offspring of his daughter Susanna, and her husband, Dr. Hall. She was first married to Thomas Nashe, Esq. and, afterwards, to John Barnard, of Abington, Esq. created a knight by king Charles II. in the year 1661. Leaving no issue by either husband, Lady Barnard died in 1669-70, and was buried at Abington; but no memorial has been there erected to her memory.”\*

#### THE CHURCH.

“The parish church is a pleasing rural structure, having its south side nearly covered with ivy.” “It consists of a tower, nave, side aisles,

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\* Brewer's *Histrionic Topography*.

and chancel leaded, and plain south porch tiled. The tower and east ends of the nave, chancel and north aisle are embattled. The interior contains a handsomely carved pulpit of oak, presented by Mr. Rocke, about 1700. The east end of the church is occupied by a respectable specimen of provincial statuary by Cox of Northampton, of a full-sized figure of a Barrister; to the memory of William Thursby, Esq. late Lord of the Manor".†

On a slab in the floor is an inscription to the memory of a friend of the Rev. James Hervey, as follows :

Here lies  
The Remains of the  
Rev. Mr. CHARLES THAYER.  
Rector of this Parish,  
58 years and upwards,  
who departed this life  
July the 13th. 1788  
in the 88th. Year of his Age.  
With a firm hope  
of a joyful Resurrection,  
thro the alone Merits-

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† Baker's History of Northamptonshire.

## HERVEIANA.

of JESUS CHURCH.  
that great Shepherd  
and Bishop of our Souls.

## "THE MANSION

Of J. H. Thursby, Esq. is situated in a walled park of about 80 acres. The south and east fronts, long, low and of corresponding design, were probably built by the first Mr. Thursby, but the interior of the building retains traces of its earlier possessors. The hall is a lofty gothic room, with open timber roof, a recess at one end, and mullioned windows, adorned with the atchievement of O'Brien, Earl of Thomond, and other arms from the old manor house at Great Billing. It is also ornamented with a bust of Garrick, and several family and other portraits. Amongst others, the first J. H. Thursby, Esq. with his dogs and gun, and another of his lady. Two three-quarter lengths of the late Mr. and Mrs. Thursby, by Sir Joshua Reynolds, &c."†

On the lawn adjoining the mansion is a mulberry tree, which was planted by Garrick, with an

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† Baker's History of Northamptonshire.

inscription, engraved upon copper, attached to the tree, as follows:—"THIS TREE WAS PLANTED BY DAVID GARRICK, ESQRE. AT THE REQUEST OF ANN THURSBY, AS A GROWING TESTIMONY OF THEIR FRIENDSHIP. 1778."

"The grounds present some agreeable home scenery, and a tower overhung with ivy, constructed to supply the house with water from Broadleyhead spring, serves the double purposes of utility and ornament."

"THE PARSONAGE-HOUSE,

Or rather cottage, is a short distance eastward of the church," embosomed in trees, and is not therefore a conspicuous object in the walk. "There has been no resident clergyman since the death of Mr. Thayer in 1768." To this gentleman, Mr. Hervey wrote his latin epistle on the Book of *Job*; the commencement of which, in reference to Abington, is translated as follows :

"RESPECTED SIR,

Truly I am surprised, that you have so ready a faculty of expressing yourself in a language

which is not your mother-tongue, and which is banished from modern conversation. Unless I had been intimately acquainted with you long ago, that fruitful fund of *Roman* elocution would easily induce me to believe, that you had dwelt at *Tusculum*, rather than *Abington*."

The conclusion is thus worded, and is here inserted to display the friendship which subsisted between the parties.

"But, Rev. Sir, I love and respect you the more ardently, whose most amiable friendship, which I have experienced on trial once and again, has caused me to hope for from it a more abundant harvest of pleasure and advantage, than I durst promise myself."

A short distance beyond the village of Abington, an eminence rises to distant view, called "*Clifford Hill*," which will be described under the head of "*The Parsonage*." Proceeding on our journey, the tower of Weston church raises its humble head, which, with the Free-school, and

other prominent objects; givestoken of our near  
approach to the scene of our pursuit;

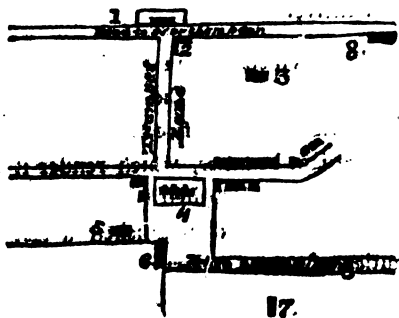
### WESTON-PAVELL.

What we

Display'd amongst the villagers;

"The luxury of doing good!"

*Plan of Weston, showing the relative situation of  
the Church and the Hervey House.*



#### *References.*

1. Free-school. 2. Trumpet-inn. 3. Site of the Ekins' mansion. 4. The Church. 5. The Rectory. 6. House in which Hervey died. 7. Remains of the Hervey mansion. 8. Horse-shoe-inn.

"WESTON-FAVELL,\* in domesday "Westone," is situated in the hundred of Spelho. "The name of Spelho is still retained in a field in the northern part of Weston-Favell parish. *Spel* including in its widest acceptation any species of oral address or written document, and *hoh* denoting a hill, or elevated site. In this field is an extensive quarry of slaty limestone, intermixed with hard iron veins, well calculated for agricultural purposes, but not adapted for building" The view from hence is very extensive.

The village is distant from Northampton about two miles, and stands in the midst of a fertile county, remarkable for its fine woodland scenery, and other verdant beauties, which render it very picturesque, and highly suited for the residence of one who possessed so distinguished a taste for the beauties of nature and rural life as Hervey.

"The lordship contains about 1030 acres, and was inclosed by private agreement in 1666.

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\*"I think I many years ago read, in the "Gentleman's Magazine," of Weston-Favell in America."

REV. R. H. KNIGHT.

The Rector, in right of his church, has about 104 acres in the parish," which include the fields referred to in one of Mr. Hervey's letters to a friend: "The little closes are to be put up for sale on monday, and A——will, I suppose, out-bid my brother; yet if disappointed in *this*, blessed be God for a treasure in heaven that faileth not. An inheritance, that is not perishable, but lasting as eternity; not tarnished, but free from every circumstance of alloy; not fading, but always in the fullest, freshest bloom of perfection, glory, and joy."

"The soil is various; in the north a tenacious marle, in the middle a light red loam, and towards the river fine grazing land. The following scarce plants have been found here. *Agrimonia Eupatoria*, Agrimony. *Ophrys ovata*, Twayblade. *Polypodium Filix fœminea*. Female Fern. *Raphanus Raphanistrum*, wild Radish. *Stachys arvensis*, corn Woundwort. *Rumex Pulcher*, Fiddle Dock. *Chelidonium majus*, Common Celandine. *Inula dysenterica*, middle Fleabane. *Antirrhinum spu-*

c



rium, round-leaved Snaydragon. *Pastinaca sativa*, common Parsnep. *Cichorium Intybus*, wild Endive.\*†—*Arum maculatum*, Cuckow-pint, or Wake Robin.†

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• Baker's History.

† The Arum abounds under the hedge-rows, near Weston, and to it Mr. Hervey alludes in his 'Theron and Aspasio,' when speaking of the renovating effects which the spring produces upon nature. "The hawthorn, in every hedge, is partly turgid with silken gems, partly diffused into a milk white bloom. Not a straggling furze, not a solitary thicket on the heath, but wears a rural nosegay. Even amidst that neglected dike the Arum† rises in humble state; most curiously shrouded in her leafy tabernacle, and surrounded with luxuriant families, each distinguished by a peculiar livery of green. Look wherever we will, all is a delightful display of present fertility, and a joyous pledge of future plenty. Now we experience what the royal poet, in very delicate imagery describes: "The winter is past; the rain is over and gone. The flowers appear on the earth; the time of the singing of birds is come; and the voice of the turtle is heard in our land. The fig-free putteth forth her green figs; and the vine with the tender grapes give a good smell."

‡ "Arum—a wild herb, which unfolds but one leaf; formed after a very singular pattern, bearing some resem-

The family of Pavell formerly possessed the manor and mansion-house, and gave the additional name to the village. Afterward it came into the family of Ekins, and a few years ago was sold by a decree of the Court of Chancery in five lots.\* The Ekins' mansion stood 'immediately south of the Wellingborough road,' and remained

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blance to the hare's ear. It is really one of the prettiest fancies in nature's wardrobe. So much admired by the country people, that they have dignified it with the appellation of Lords and Ladies. Because it looks, I suppose, somewhat like a person of quality, sitting, with an air of ease and dignity, in his open sedan." "In autumn, after both flowers and leaves have vanished, a spike of scarlet berries, on a simple stalk, is all that remains."

\* Thomas Butcher, Esq. of Northampton, purchased the manor and two or three cottages, and Edward Bouverie, Esq. of Delapre the principal part of the land, consisting of 360 acres. The other purchasers were Mr. C. Whitworth of Northampton, who bought the Trumpet-inn, and land allotted to it, and Mr. G. Spokes the Mill, and land belonging thereto.

for several years in a dismantled state, exhibiting a large pile of ruins. It was pulled down about the year 1798, and the materials were sold. The estate produced at that period about £600 per annum. Thomas Butcher, Esq. of Northampton now possesses the manor.

“J. H. Thursby, Esq. of Abington, is now the proprietor of the estate, (consisting of about 390 acres,) formerly belonging to the Hervey family; of which was Francis Hervey, Esq.\* M. P.

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\* In the Church of Weston, on a brass plate appears an elegant and interesting inscription to the memory of that excellent woman. Elizabeth, the wife of Francis Hervey.

The name was formerly spelled Harvey: “Stephen Hervey, of Cotton in Hardington, Esq. Auditor of the Duchy of Lancaster. ob. 8 Nov. 1806. buried at Hardington” was the first of the family who settled in Northamptonshire, from Betchworth, Surrey. Others of the family are as follow: Sir Francis Hervey, Just. of Common Pleas, ob. 2. August 1832, buried at Hardington. William Hervey of Weston-Favell, Esq. ob. 20. Jan. buried 21:

for Northampton, 1660 and 1661; he had a mansion here, of which there are at present some considerable remains, in the road leading to Little Billing, and very near to the house in which *James Hervey* died; consisting of one entire building now used as a barn, and an ancient gateway, with 'walled enclosures.'—Its front was towards the south, and commanded the interesting view, which will be described under the head of "*The Rectory*."

"He possessed the advowsons of Weston-Favell, Collingtree, and Milton."

His Son the "*Rev. William Hervey*, of Oriel College, Oxford, A. M. was instituted to the living of Weston, 14 April, 1677, on the presentation of his father. He was presented to Collingtree, the

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Jan. 1633-4, Stephen Hervey of Weston-Favell; and of London, ob. 16, May 1636 buried at Weston. &c. It appears that the family had a mansion at Far-Cotton in the parish of Hardington, where they resided. A portion of the land which belonged to the estate is still called 'Judge's Close,' after Judge Hervey.

other family living, in 1679, and after enjoying both nearly 60 years, died 3 Dec. 1736, and was succeeded in both benefices by his son,

*William Hervey*, of Linc. coll. Oxf. A. M. who was instituted 13 Jan. 1736-7, on the presentation of Ambrose Mayhew and John Clarke, gents. in trust. He died here, and was buried 8 May 1752, and was succeeded in both livings by his son,

*James Hervey*, of Clare-hall, Cambridge, A. M. He was instituted 29 May 1752, on the presentation of his mother Mrs. Elizabeth Hervey, and on his decease,

*John Knight* was presented by the same patroness, and instituted 4 May 1759; on whose resignation,

*Robert Knight*, of Pembroke coll. Oxf. A. M. was instituted 15 May 1760, on the presentation of the same patroness. He was buried here 24 Feb. 1797, and his son,

*Robert Hervey Knight*, of Linc. coll. Oxf. A. M. vicar of Earl's Barton, was instituted 15 May 1797, on his own presentation, and is the present incumbent of both parishes.\*

Besides the two mansions already alluded to, was another which belonged to "Sir John Holman, Bart. with about ten acres attached, comprizing the whole of his property in the parish, and stood in a field south of the parsonage. It passed from his widow to Lady Twisden, of whom it was purchased, in 1724, by Mr. Thomas Gooding and Mr. Robert Peach, of Northampton, who soon after pulled it down."

As a mark of the splendour of the "olden time," and of the short duration of human grandeur, which may here emphatically be pronounced "a sun-beam in a winter's day," it may be ob-

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\* Baker's History of Northamptonshire.

served that of these three mansions "which were standing at the commencement of the last century, not one was remaining at its close." Each displayed its gay equipage—a coach and six, to the admiration of the villagers. The erection of these mansions has been considered a proof of the superiority of the situation.\*

"By the census of 1801 it contained 64 houses and 354 inhabitants; and by that of 1811, 70 houses, 72 families, and 350 inhabitants, 33 families employed in agriculture, 9 families employed in trade, 30 families not comprised in these classes, 173 males, 177 females. The statute for hiring servants for the hundred of Spelho, has lately been removed here from Kingsthorp."

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\* "This draught in my hands, shews us the instability of the grandest, most laboured monuments of human art. They are soon swept away, among the other feeble attempts of mortality, or remain only, as you see here in shattered ruins. How strange then, that a structure, incomparably more tender and delicate, should be preserved to old age and

## THE RECTORY-HOUSE.

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" O blest seclusion from a jarring world,  
Which he, thus occupied, enjoys! Retreat  
Cannot indeed to guilty man restore,  
Lost innocence, or cancel follies past ;  
But it has peace, and much secures the mind  
From all assaults of evil "

COWPER.

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The Rectory-house, a very neat and commodious edifice of brick, was built by the *Rev. James Hervey* in the year 1758, and is most delightfully situated, embracing an "enlarged and amusing prospect." The present building stands very near, if not exactly on, the site of the old *parsonage*, which

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and hoary hairs! That the bodily machine, which is so exquisite in its frame, so complicated in its parts, and performs so many thousands of motions every moment, should continue unimpaired, yet act without intermission, so many days, and weeks, and months, and years.—How strange all this! Yet, because common, how seldom does it excite our praise, or so much as engage our notice!"

HERVEY.

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was in so ruinous a state, that Mr. Hervey thought it proper to rebuild the rectorial mansion, on a scale of magnitude suitable to the living. Mr. Knight, the present incumbent, observes, "I have always considered the building of it by Mr. Hervey as a work highly to his credit and honour, and that by so doing he was a great benefactor to this living. For, although the old house was in a decayed state, and supported by props, he might have repaired it, and made it last during his life; and in his weak state of health have declined engaging in a work not only so expensive, but so troublesome, as he afterward found it to be. He was enabled to rebuild this house, by letting his land for the cultivation of *wood*, which always produces an extraordinary rent for a time. But one builds and another inhabits, before Mr. Hervey occupied his new house, he was called to his "*house not made with hands eternal in the heavens.*"\*

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\* This event naturally reminds us of the affecting sketch of the death of Young Atticus, which Mr. Hervey has drawn in so an interesting a manner in "The Meditations:"

"Young Atticus lived to see his ample and commodious seat completed; but not to spend one joyous hour

My Father had, I believe, to finish the interior. He too was a considerable benefactor to it, by building in 1777 a large room or parlour adjoining to it, for the sake of convenience, and the better to enjoy from thence the pleasant prospect we have. This he was enabled to do by letting his land for *road* also. In 1820, I put three sash windows into the southern attics, and I have,

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under the stately roof. The sashes were hung, to admit the day ; but the master's eyes were closed in endless night. The apartments were furnished, to invite society, or administer repose ; but their lord rests in the lower parts of the earth, in the solitary, silent chambers of the tomb. The gardens were planned, and a thousand elegant decorations designed ; but alas, their intended possessor is gone down to "the place of skulls"; is gone down to the valley of the shadow of death."

Amongst Mr. Hervey's letters, this passage appears, in reference to the above extract from Scripture, "One of the texts to which I directed my people on Sunday was 2 Cor. v. 1. "We know that if our earthly house of this tabernacle were dissolved; we have a building of God, an house not made with hands eternal in the heavens." and which I hope, the omnipresent God is now impressing on their consciences, and mixing with faith."

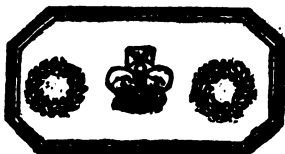
at different times, made other improvements to the house and buildings in order to make it what it now is, a comfortable residence."

The following description of *Weston*, and the situation of the parsonage, addressed to Lady Shirley, from the pen of our admired author, cannot prove otherwise than interesting:

"*Weston*, my lady, is near *Northampton*. About two miles from the town. Pleasantly situate; on an agreeable eminence; on the right side of the river; and at a proper distance from the meadow. My house is quite retired. It faces the garden and the field. So that we hear none of the tumultuous din of the world, and see nothing but the wonderful and charming works of the CREATOR! O that I may be enabled to improve this advantageous solitude! Though secluded from the gay and the busy scenes of life, may I ever be present with that DIVINE BEING, who has heaven for his throne, and the earth for his foot-stool. Whose mercy in CHRIST JESUS, is like his majesty, exceedingly great and infinite. Who is therefore highly to be admired, and dearly to be loved, as well as deeply to be revered."

We rather regret that a representation of the old parsonage was not preserved ; as here he prosecuted his studies, wrote the greater part of his popular works, and received the visits of the pious and the learned. In the last stage of its being, it would have presented, we may conceive, a truly picturesque subject of the cottage description, for the pencil ; supported as it was in the manner before described. We must now, however, leave the delineation of its rural form to the mind of fancy ; unless some favoured artist, unknown to us, should have fortunately taken a sketch before its demolition.

To this house, we fancy, Hervey, when a stripling, often repaired from Hardington, to see his venerable grand-papa, who was then the rector of Weston-Favell, and whose remains are interred in the church of the village. Here, in maturer years, were "held his feasts of reason, and his feasts of truth" those "social intercourses with *James Hervey* which," he humbly remarked, "would be exercises of charity, rather than an advantageous traffic to his friends."



*A crown between a garland of myrrh  
and another of laurel.*

*Digna societas.*

WORTHY ONE ANOTHER.

In order to display the domestic circle, which inhabited the rural parsonage, and presented an "exquisite picture of primæval simplicity," we will take Mr. Hervey's description of their custom of daily meditating upon some portion of the Sacred Volume, from one of his letters :

"I live with my mother and a sister: our method is every morning at nine, when we breakfast, to read a verse or two from the Bible, and make it the subject of our conversation. The other day, we were reading in *Psalm lxxxiv. 4*. Immediately a doubt arose in my mind, how the fact,

which is here affirmed, could possibly happen. Could the *sparrows*, and *swallows* build their nests, lay their eggs, and hatch their young, on God's altar, which was every morning and evening *statedly*, and I suppose many other times in the day *occasionally*, surrounded by crowds of worshippers, on which the sacred fire was constantly burning; and which was in a manner covered with flame and smoke, whenever the sacrifices were offered. Now to have birds lay aside all their fear of man, their greater dread of fire, and make such an altar their house, is strange, is scarce credible, and must, if true, be miraculous.—Consulting *Houbigant*, I find, he was sensible of the difficulty, and solves it, not from manuscript, but from his own invention."

With such companions, whose feelings and sentiments were so congenial with his own, and so powerfully instrumental in aiding and succouring his good intentions, he must, indeed, have lived in happiness, so far as attainable by mortals. Their mode of living presents a most pleasing idea of that state, which is denoted by the expression, "living a heaven upon earth." In such company

Hervey might well consider "all the uses of this world, low, flat, stale and unprofitable," "when the mind, boldly soaring beyond this lower sphere, indulges the idea, that the pleasures which result from a life of innocence and virtue may be faintly analogous to the felicities of heaven!"

The following were the proceedings of this excellent man, *before* breakfast.

"About eight he called his family together, and when met he used to ask the servants,—“Well! where was our text last night?” And after they had repeated it, he made them give an account of what had been said upon it; and then he would repeat and enforce his last night's discourse, concluding with prayer.”

“It was his custom in the evening, after his servants had read the *Psalms* and the second lesson, to explain some part of what had been read. In this exercise he would sometimes dwell for half an hour; and when he met with a sweet passage upon the love of CHRIST, I have heard him,” observes Mr. Romaine, “speak for three quarters of an hour, and then he concluded with prayer.”\*

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\* See *Herveiana*, Part 1. p. 121.

"Thus did he seek THEE, O GOD, to use his own expression," "with a zeal—*early* as the rising—*constant* as the returning sun."

"The state of the early church, as it is described by the inspired historian, was the state of this family; "walking in the fear of the LORD, and in the comfort of the HOLY GHOST, they were edified daily."

Amongst those popular public characters who visited here the Rev. William Romaine, Dr. Stonehouse, the Rev. George Whitefield, and the Rev. John Ryland, stood eminently conspicuous. In a letter of Oct. 23, 1756, the following saint-like expressions occur, respecting the appearance of some other valued visitors under his humble roof. "Yesterday my old friend, Mr. Hartley, dined with me, and brought a pious clergyman with him; the day before, your brother, (and why should I not add my brother?) Mr. Evans, was content to take a morsel at my table. O! for that hour, when we shall all sit down at the marriage feast of the LAMB! May we taste it by faith, till our souls are "satiated with its fulness in glory."

E



Mr. Romaine, during his visits here, made the following observations: "In the afternoon when Mr. Hervey came down to tea, he used to bring his *Hebrew Bible*, or *Greek Testament* with him, and would either speak upon one verse or upon several verses, as occasion offered. This was generally an improving season. The glory of God is very seldom promoted at the tea-table; but it was at Mr. Hervey's. Drinking tea with him was like being at an ordinance; for it was sanctified by the word of God and prayer."

In another epistle, Mr. Hervey writes, "we are in daily expectation of our friend H. I wish you could make up the *triumvirate of the guests*. At all our social interviews, our news is fetched from the *Bible*; CHRIST is the Monarch, and Heaven the Country, on which we discourse; Oh! that I may be enabled to improve these precious opportunities! Not be like *Pharaoh's* lean kine, destitute of growth, though crammed with plenty!"

Mr. Hervey in one of his letters to the Rev. John Ryland, after tendering his thanks for Mr.

R's advice relating to his old house, observes, "but it is in a manner impossible to practise it. As to danger, it is my opinion, that it would stand these ten years; but I fully purpose, God willing, to abandon it at the close of the summer. I am cutting down some timber, that it may be ready for the saw-pit this year, and for the building another year."

Another epistle to Mr. R. dated Nov. 29, 1756, remarks, "Mr. S. is now in my room, sketching out the plan of a house." This person was recommended by Mr. Ryland; and was the cause of much trouble and uneasiness to Mr. H. during the erection of the new parsonage, and it was thought that he must have recourse to law for a settlement of the affair. In complaining to Mr. Ryland respecting the builder, he remarks, "when shall I have done with such dry subjects, and receive nothing from you but those words which, in their degree, are spirit and life."

The rebuilding of this house cost £ 400, exclusive of the old materials. The interior is very

neatly finished, one of the rooms contains *Williams's* Portrait of *Hervey*. The capacious dining-room, with the large bow-window in front, was erected by the father of the present Rector, and commands a delightful view of the country in the vicinity. In this apartment, amongst other engravings, is an interesting view of the house under description, executed upon a large scale, by Mr. Fowler, of Winterton, Lincolnshire. Above stairs is situated

#### THE LIBRARY.

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— — — — — "There marshall'd stand  
Sages and heroes, modern and antique."

HURDIS.

"Theron savited Aspasio to pass an hour  
in his study."

HERVEY.

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Here is contained that valuable relic, the identical Bible,\* which was the constant companion of

\* The Pulpit Bible of the celebrated John Bunyan, which was in 4to. printed by Ell and Barker, and bound

Mr. Hervey in the pulpit ; it is preserved with the greatest care, and is highly prized, by its present possessor ; and is a small edition, containing the Prayer-Book at the beginning, and the old version of the Psalms at the end. *Printed by T. Baskett, 1748 ; bound in black calf, and is somewhat mutilated. The Promises of Scripture, selected by its former popular owner, are pasted on the covers.*

“ It appears to have been his constant *Vademecum*, and to have been a *Veteran* in his service. Indeed, I am inclined to think from the state in which it appears,” observes Mr. Knight, “ having been so much handled and worn that this same Bible was his constant companion in the *Study* and *Closet*, and in the *Family*, (as well as in the *Pulpit*,) when he expounded the Scriptures to them in that wonderful manner that Mr. Ryland in such

in morocco, was sold for £31, at the sale of the Library of the Rev. S. Palmer of Hackney, in March, 1814. Purchased by the late Mr. Whitbread. Not less valuable may we consider the Pulpit Bible of Hervey.

glowing terms describes.\*—This it is that contains that *fountain* of heavenly truth and wisdom from which that most able and excellent minister, that most eloquent and powerful preacher delivered his divine discourses in the pulpit. This it is that contains that *blessed source* from which he preached those admirable and excellent sermons which we hope were instrumental through grace in saving many precious and immortal souls and bringing them to obtain the Kingdom of CHRIST and of GOD. The kingdom of CHRIST by purchase, and the kingdom of God by free donation. *His lips*, while delivering these discourses, *dropt as the honey-comb*, and *his tongue was as choice silver*. Few ministers perhaps were ever endued with such gifts and abilities for explaining and illustrating the volume of inspiration as Hervey. And none I believe, ever exalted the GREAT REDEEMER both in public and private, in preaching and conversation, more than he did. It seems surprising that his genius should have been so bright and vigorous, notwithstanding his great bodily infirmities."

\* See Herveiana, Part 1. p. 121.

Ryland in his life and character of this exemplary divine, has the following glowing description of Mr. H's love of the Scriptures :

“ He had an ardour of love to the word of God, above millions of true christians. Never did I see in a mortal breast, such love to the inspired Scriptures of God; such supreme esteem rising into the utmost veneration ; such ardent commotion of desire that could never be satisfied ; and you could not have pleased him better, than by bringing him any elucidation of a text of Scripture : even the very fragments of an exposition were always welcome to his heart: he had such supreme benevolence, or good will to the precious Bible, that far transcended the pleasures of a geometrician in Euclid ; or the joys of an orator, in hearing the eloquence of Demosthenes. There was in him an unbounded delight, or a sweet agreement with the book of God, in love and joy, which discovered a superlative affection to the Bible , and hence arose his sublime criticisms on the force and beauty of the original phrases of the Hebrew Bible, and the Greek Testament ; and every body must acknowledge, that his criticisms were all light and devout fire, mingled with elegance.”

The present would have been enrapturing times for Hervey to have lived in, when the Bible is translating into all languages, and being sent forth unto all the ends of the earth. When missionaries are dispersed into all lands to convert Heathen nations, and publish the glad tidings of salvation, and when societies are formed for the bringing the Jews to the knowledge of the truths of Christianity.\* It was in the spirit of Hervey to have rejoiced greatly at such proceedings—they would have been the very joy of his heart.

In this collection too is *Houbigant's Hebrew Bible*, about which Mr. Hervey wrote to Mr. Ryland in these words :

“ I see there is lately published, a magnificent edition of the Hebrew Bible, with which are connected, the Greek Apocryphal Books. To all which are prefixed, Dissertations ; and subjoined, Expository Notes, by Mons. Houbigant. Have you ever heard a character of this work ? And,

\* On this subject, see Simeon's two excellent Sermons, “ Our duty and encouragement to promote the conversion of the Jews.”

on a present being intended for Mr. H. from Lady Frances Shirley, he expressed a wish for this folio Bible. "Since the afore-mentioned affair was started," writes Hervey, "give me leave to say, that my thirst after books is very much allayed; I have bid adieu to the curious and interesting inventions of wit or discoveries of science; my principal attention is now devoted to the sacred oracles of inspiration. These I should be glad to have in their noblest form and highest perfection. And I find, there is now published a very fine edition of the Hebrew Scriptures by Father *Houbigant*. If the point should ever come upon the carpet again, be pleased *if you think it proper*, just to suggest, that you dare venture to affirm, from a general knowledge of his taste, that *such* a present would be singularly acceptable, and, I hope, it would be beneficial."

In a letter, dated March 16, 1755, addressed to Lady Shirley, is an acknowledgment of the receipt of the Book, in these words:



"Yesterday I received your noble present—a magnificent and beautiful set of books! the paper fine, the type grand, the binding rich, the principal contents invaluable! The Bookseller fully executed your ladyship's orders, for the books were nicely packed up, and came without the least injury, and are the *finest* volumes in my study. May they also be the most useful!"

In a subsequent letter to a friend, Mr. H. gives the following criticism upon *Houbigant*: "I have lately been presented with a magnificent and costly *Hebrew Bible*,\* in four volumes folio, published by Father *Houbigant*, with which he has intermixed, the *Apocryphal Greek Books*, styled by him *Deutero-Canonici*: have you seen this work, or heard its character? The author has subjoined notes to each chapter, which are employed chiefly in vindicating his alterations of the text. He is a bold enterprising writer, takes great liberties with the sacred text, and makes very many alter-

\*"At the sale of the Library of the late Dr. Gossett, in 1813, a copy of this edition of the Scriptures produced 15l. 15s."

ations; often without the authority of any M S. purely from his own critical judgment, or critical conjecture. If at any time, you have a mind to know his opinion upon any difficult text, I will either transcribe it in his own words, or give you the substance of it in *English*."

"From the translucent fount of bliss which wells  
 From out the throne of God, the glorious thirst  
 Of knowledge didst thou slake; the song which swells  
 Around that holy shrine in harpings burst,  
 Whispering enchantment in thine ear, and mured  
 Thy glowing spirit to the high emprise  
 Of self-correction; gradual truth dispersed  
 Each mantling film that barred thee from the skies,  
 And oped with Mercy's key the gate of Paradise."

WIFFEN.

Amongst other books which belonged to the Herveian collection, may be mentioned *Henry's Bible, folio*. *Cruden's Concordance, 4to.* (which the Proprietor has lately had bound,) and *Young's Night Thoughts*, with the name of its former highly esteemed possessor, *James Hervey*, and these words: "The gift, the very acceptable gift

of—Hewit, Counsellor at Law.”\* Here appears also a copy of *Theron and Aspasio*, LARGE PAPER, *which is scarce*: but I did not perceive “the *well-thumbed* Lilliputian of two or three inches high,” written by Mr. Bogatzky, entitled, “*The Golden Treasury for the children of God, containing select texts of the Bible, with practical observations in prose and verse, for every day in the year.*” Mr. H. in answer to a *quære* respecting this work, which was seen in his study window at Weston, and described as above, observes, “It is pretty *well-thumbed* for there is rarely a day passes that I do not make use of it; and particularly when I am so languid, as to be incapable of attending to my usual studies. The author very probably calls it “A Golden Treasury for the children of God,” who esteem the word of God more than gold, and much fine gold; and from which they may be daily supplied with proper advice and relief in all manner of *spiritual* necessities, as thousands have happily experienced already. The verses are elegant, and edifying on *most* of the subjects, and it was his earnest desire

\* See *Herveliana*, Part 1. p. 47.

and prayer, that the Lord in his infinite goodness would please to bless his endeavours to the good of many souls, and to the glory of his holy name."

In reply to a *query* respecting a book in his collection, we have the following observation relative to his library in one of his letters :

"Possibly you will wonder that I should have had the treatise you enquire after so long, and not have perused a single page of the book ; and you justly might, in case I had *bought* it ; but it came to me *by inheritance*. My study is composed of the books, that were collected by my father, and grand-father : among which there are multitudes, to which I shall continue a stranger, as long as I live, though they stand at my right-hand and my left every day.—I want to be better acquainted with *God's holy Word*—to have its inestimable truths lodged in my memory—its heavenly doctrines impressed upon my heart—that my tempers may take their fashion from it—that my private conversation may be seasoned with it, and my

public ministrations enriched by it.—Thus, dear sir, may the word of CHRIST dwell in us richly!”

Hervey would say with a modern author, “Take the Bible from our books, and take the Sun from our solar system.”

Mr. Hervey’s bibliographical taste appears to have been directed towards what he styles “the neat Glasgow type;” referring, I suppose, to those elegant and correct editions, executed by R. and A. Foulis, of Glasgow. Virgil, as an “author who wrote with ardent imagination, and enlivened passion; who painted the characters of great men; entered into the springs of their actions; described the battles of heroes; represented the grand effects of peace and war; the erection or ruin of kingdoms; the awful convulsions of nature; the amiable charms of corn-fields; the pictures of rural nature; the cultivation of land; the policy, the good government and order of bees; their exquisite productions of combs and honey; with a thousand beautiful dialogues of shepherds—set fire to Her-

vey's imagination; raised his passions to the highest tone and energy, and took possession of his soul; but for the last years of his life," continues Ryland, "his taste for holiness, and his devotion to CHRIST, had almost expelled the love of *Virgil* out of his heart. To shew my love and respect for him," and to call forth, Mr. Ryland might have added, his admiration at the exquisite beauty of the types of the celebrated Birmingham Artisan, which could not fail to please his typographical taste, "as soon as ever *Baskerville's Virgil* in 4to.\* was published, I carried it to him as a present. He received me with his usual sweetness, and expressed the tenderest gratitude for my regard to him. Said he, "My dear friend, if I intended to keep this book, I would accept it; but as I shall never read it, you must allow me to pay for it, for I shall surely give it away."

\* "This appeared in 1757," (the year preceding the demise of Hervey,) "and is the earliest production of Baskerville's press, and the most celebrated of all his editions."

HORNE'S INT. TO BIBLIOG.

We cannot quit the Library without adverting to a book which generally had a place on our excellent author's study table, that "he might not only read, but digest it;" although we did not observe it in Mr. Knight's collection. It is Shower's "*Serious Reflections on Time and Eternity*." Mr. Hervey, in a letter to a friend, speaks very highly of this little work.

### EASY CHAIR.

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"This chair awakes the feelings of a friend."

GOLDSMITH.

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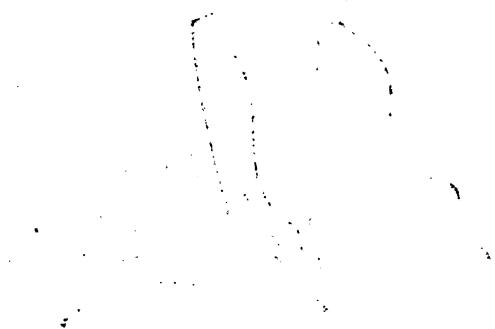
*The Easy Chair*, in which it is supposed this "mild benefactor" to the poor expired, and in which

"The last accents faltered on his tongue,"  
in those heavenly words—*precious salvation*,\*  
which he continued to repeat at intervals throughout the closing moments of his life, stands in a

\* Vide the first part of this work, page 96.







room adjoining to the Library or Study, and we doubt not will be inspected with peculiar interest; it appears well to deserve the appellation of *easy*, being large and comfortable, moving on castors, and having the seat, back, and sides well stuffed with hair.

To the admirers of *Hervey* this chair may prove as pleasing as the six solid ebony ones from Cardinal Wolsey's palace at Esher, and which are among the relics at Fonthill Abbey; or, as that of the celebrated Astronomer *Copernicus*, which has lately been introduced to notice.

The print of the death of *Hervey* prefixed as a frontispiece to Suttaby's edition of "*The Meditations*", designed by *Westall*, presents an interesting picture of the hour of death. In the pallid and meagre countenance, which, notwithstanding, preserves the likeness, sits enthroned the serenity and tranquillity of the Christian, at that momentous period, and seems to speak, in the words of Addison,

"See in what peace a Christian can die!"

G

The surrounding figures, (which we suppose to represent his brother, Mr. William Hervey, the wine-merchant, who came from London to visit him a few days before his decease, and his sister, afterward Mrs. Knight,) are well conceived and executed.

The death of Addison would form a suitable companion to this design; and the agonizing death of Cardinal Beaufort, as drawn by the pen of Shakspeare, a striking contrast.



On this spot of earth, Hervey was situated, "with gratitude glowing in his heart, and the whole creation smiling around him;" and "with that instrument which endows us, as it were, with a new sense: unfolds the amazing operations of nature, and displays to us wonders unimagined by former ages,"—the *microscope*, this great admirer of nature amused himself in his leisure hours, and in these terms recommends it to Lady Frances Shirley:

“ Would not a good *microscope* be a refined and improving companion for some of your ladyship’s rural hours? I bless the providence of GOD for that curious instrument ;\* which has discovered so much of his incomprehensible wisdom, his amazing power, his condescending and most profuse goodness, even in the minutest specks of the animalculæ creation. This would render the fields and gardens, an inexhaustible fund of entertainment. This would shew you wonders of mechanism, of symmetry, and decoration, in what we usually disregard, as the refuse of nature. It would raise, I believe, the most venerating and truly amiable ideas of the ALMIGHTY CREATOR ; and help to tune the soul for that song of the four and twenty elders; “ Thou art worthy, O Lord, to receive glory, and honour, and power : for thou hast created all things, and for thy pleasure they are, and were created.”

\* The instrument referred to, which is not properly a microscope, but a magnifying glass, is now in the possession of Mr. Knight.

In a letter to Mr. Ryland, Hervey remarks, "It would be a high delight to examine nature, and admire her MAKER, in your company, and with the aid of your fine microscope.\* Mr. Baker, I really think, deserves your thanks, as he has given us an excellent comment on these words of the Psalmist, "*Marvellous are thy works*;" and has enabled us to add, "*and that my soul knoweth right well.*"

In the sixth dialogue of "*Theron and Aspasio*," appears the following elegant description of objects viewed through the microscope:

"This instrument, resumed *Theron*, has opened an inexhaustible fund of the finest entertainments. It has furnished us with new eyes; and brought up, I will venture to say, a *new world* into our view. It gives us a sight of wonders, which may seem incredible to the

\*Improvements in science since Mr. Hervey's time have produced a microscope of such astonishing powers as to be capable of enlarging the cubes of minute objects in the extraordinary degree of 125 millions of times.

incurious vulgar; and which were utterly unknown to the most inquisitive sages 'of antiquity. They charm the eye with a display of beauties, of inimitable beauties, even where nothing worthy of notice was expected. They throw the mind into a pleasing transport of admiration; and from the meanest, lowest objects, raise the most *amiable* and *exalted* ideas of the all-glorious CREATOR."

"A few days ago, when the accomplished *Manilia* favoured us with a visit, I shewed her, through a magnifying glass, the sting of a bee, the scale of a sole, the wing of a gnat, and some other *beautiful minims* of nature; together with the powder, which adheres to our finger, when we touch the body of a moth.—'Amazing! cried the young lady. What elegant figures! what enchanting finery!

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"Smallest lineaments exact,  
In all the liveries deck'd of summer's pride,  
With spots of gold and purple, azure and green."

MILTON.

“How perfect the polish, and how high the finishing, of that little *weapon*!—This piece of *defensive* armour, how skilfully contrived, and how curiously wrought! Here, rising into little ridges, like the bosses of a buckler; fitted to repel injuries. There, scooped into little cavities, designed, I suppose, to diminish its weight; that the coat of mail may not incumber, even while it defends, the puny wearer.—What I took to be a whitish despicable rag, is the *neatest fan*, I ever beheld. Mounted on sticks† inimitably tapering and slender. Tinged with all the soft and lovely colours of the most glossy mother of pearl.—But, what astonishes me more than all, is the view of that coloured dust; which your instrument has turned into a *cluster of feathers*. Every one wrought off with a regularity and a delicacy, that are beyond the power of description. The finest stroke drawn by the *Italian pen*, compared with the extreme minuteness of the shaft, is broad and

† These sticks, are the little ribs, which support, at proper intervals, the fine transparent membrane of the wing.

bulky as an admiral's mast. A speck of leaf-gold, could it be weighed against the exquisite attenuations of the vane,\* would seem more substantial and ponderous than yonder marble slab."

"How nice, even to a prodigy, must be the mechanism of the *animalcula* race! I see globules, I see tides of blood, rolling through meanders inexpressibly finer, than the finest hair.—Stranger still! I see shoals of active creatures, expatiating in a single drop of water:† taking their pastime amidst such a scanty canal, as unstraitened and as much at large, as *leviathan* in the abysses of the ocean.—A whole kingdom of these creatures, though collected into a body, are quite undiscernible by the naked eye. What then must be the

\* Vane is the feathery part of a quill.

† In a single drop of water, Dr. Hook is said to have discovered with his microscope, eight millions two hundred and eighty thousand animalculæ.



size of every *individual*? Yet in every individual there is a complete system of limbs; each limb must have muscles and nerves; each nerve must have sense and strength; and all these are assembled, though not crowded, in a living *atom*.—To reflect upon the texture of vessels, and the operation of organs, so complex, so numerous, yet so inconceivably minute; how it awakens admiration! fills me with reverence of the ALMIGHTY MAKER! and yields a pleasure, infinitely superior to all the modish amusements of our sex!"

Two sets of engravings which served to illustrate the Dutch translation of "*The Meditations*,"\* and "*Theron and Aspasio*;" and the telescope referred to in the first part of this work, p. 72. are preserved on these premises.

Vide *Herveiana*, part 1. p. 78.

## THE GARDEN.

—————"The garden's fragrant bound,  
Captivates the pastoral-house around."

In front of the house appears a pleasing plot  
of garden ground, embellished with beds of fragrant flowers, and beyond

—————"the smiling valley spreads  
In gay luxuriance,"

with "the river Nene winding in gentle evolutions;" and

—————"here the village bells, as often wont,  
Come swelling on the breeze"

from the foliage-embosomed tower of Little Houghton, and from numerous other religious structures, of which, with the assistance of a telescope, no fewer than twenty-four have been seen from this Parsonage, amongst which the undermentioned are eminently conspicuous:  
*Hardingston, Great Billing, Cogenhoe, Grendon,*

H

*Woollaston, and Earl's Barton.* Indeed, "the views from the house are allowed to be rich and luxuriant, beautiful and picturesque." "All appearing," to use the words of the builder of the mansion, "with so florid and so beautiful an aspect, that they really seem, in conformity to the Psalmist's description, even to *laugh and sing*." "They are rich in wood, in meadow, in rural animals and in buildings ; but they are destitute of mountains," excepting the eminence called "*Clifford Hill*;" and as we conceive that Hervey, while writing his account of '*a romantic mount*' in his Dialogues, turned his eye to this prominent object, we will take the liberty of inserting a description of it, extracted from Bridges' History of the County of Northampton.

#### CLIFFORD HILL.

"In the parish of Little Houghton, on the bank of the river, is Clifford-hill. It is of a circular form, encompassed with a wide and deep ditch, round the top of it was formerly, as is reported, a mound of earth, which was pared off by William Ward, Esq. with a design to use it as a

bowling-green. It is supposed to have been raised as a specula or watch-hill, for observing the motions of the enemy on the other side the Nen; or, perhaps, as a fortress to guard the ford, by which they usually passed the river in that part of it. There was formerly a ford below the hill, in that part of the river where it is divided into two streams; but it became unfrequented, and at length lost, upon the building of Billing-bridge. There is also a hill now named the Cliff, not far from Brayfield, which possibly lay in or near the road that led down to the ford, whence it took the name of Clifford. But, notwithstanding its present name, the *Roman* coins which have been found in pairing off the hill; and in the neighbourhood, shew this to have been a *Roman* work. Amongst other remains of antiquity, in the north part of a furlong, called Tenyards, lying about two furlongs distant from the hill, Mr. Ward's servant, in 1717, cast up in ploughing, a *gold medal of Augustus*, with a remarkable inscription. This hill overlooks and commands the country to a great distance on all sides, except towards the south, where other high hills interpose."

The following is the paragraph from *Thores and Aspasio* which we consider as referring to the before described hill :

“ Talking in this manner, they arrived at the park. Which, the moment you enter, fills the view with its bold, enlarged, and magnificent sweep.— It was diversified with level and rising ground. Here scooped into mimic amphitheatres : with the deer pendent on the little summit, or shooting down the easy precipice. There, raised into gentle hillocks ; some of which were canopied with a large, spreading, solitary oak ! others were tufted with a cluster of tapering and verdant elms. Two or three *cascades*, gleaming from afar, as they poured along the slanting rock, or the grassy slope, gave a pleasing variation to the prospect. While they startled the timorous unexperienced fawns, with their foaming current, and watery roar— *grandeur* and *simplicity* seemed to be the genius of the place. Every thing breathed an air of noble negligence, and artless majesty.”

“ In the centre of all, rose a curious, *romantic*

*mount.* Its form was exactly round. Somewhat like a sugar loaf, whose cone is lopt off a little below the point. Not coeval with nature, but the work of human industry. Thrown up, 'tis supposed, in those perilous times, when Britain was alarmed with foreign invasions, or bled with intestine wounds. It was covered, all around, with elder-shrubs. Whose ranks, gradually rising, and spreading shade above shade, composed a kind of woody theatre. Through which were struck two or three *spiral walks*; leading, by a gentle ascent, and under embowering verdure, to the summit. At proper intervals, and on every side of the hill, were formed little *arbours*; with apertures, cut through the boughs, to admit a prospect of the country. In one or other of these leafy boxes, you command, at every hour of the day, either the enlivening sun, or the refreshing shade. All along the circling avenues, and all around the beauteous rests, sprang daffodils, primroses, and violets: which, mingling with hyacinths and cowslips, composed many a charming piece of *natural mosaic*."

## THE FLOWERS.

"The blushing flowers of ev'ry hue  
Shall borrow half their charms from you."

HOLLOWAY.

"As time pursues its course, the fashions of mankind vary, and in all human inventions not only novelty but caprice is found to prevail. That this is not the case with respect to the productions of nature may be proved by the continual fondness for flowers in every age and country. It pervades all ranks, from the lady of fashion, adorned with the costly bouquet at Christmas, to the cottage children, who unbidden rove the woods and meadows to gather the primroses and violets of the spring."

KITT.

Hervey, who like "the Botanic Garden of Dr. Darwin," may be termed *floriferous*, has shewn that "the particular use of flowers is to inspire us with cheerfulness, to please our sight and smell, and more especially to excite gratitude to the benevolent giver of all things. Duly impressed by such a sentiment, he did not merely throw a superficial glance upon the subjects that surrounded him, but

derived some useful instruction from almost every walk he took," as his '*Reflections on a Flower-Garden*,' and the following anecdote sufficiently prove; to which we may add the information given by the late Mr. James Thompson, of Ecton, near Northampton, who in his younger years worked in the garden of Mr. Hervey at Weston, and declared "*that he had the art of spiritualizing every thing.*"

" This our life exempt from public haunt  
Finds tongues in trees, books in the running brooks,  
Sermons in stones, and good in every thing."

On receiving a visit from a gentleman, Mr. Hervey, whilst walking with him in the garden attached to the old *parsonage*, (probably on this spot,) "plucked that emblem of beauty's transient bloom,"—a rose, and desired him to present it to his wife, to put her in mind of the *Rose of Sharon*. She paid that regard to the gift and the giver, as to put it into a frame with a glass. The following observations respecting the transaction occur in a letter from Mr. Hervey to his friend:



"Your lady has shewn the most welcome complaisance to me, and to the *Rose*\*; to me, in accepting what is less than a trifle; to the *Rose*, in putting it to such a use. Could that poor vegetable be sensible, it would rejoice to be a remembrance of its most amiable CREATOR. The prophet calls upon the *whole creation*, inanimate as it is, to *exult*, and *triumph* in the grace of our incarnate God. "Sing, O heavens; be joyful, O earth; break forth into singing, ye mountains; O forests, and every tree," whether cultivated or wild, *for the LORD*, by his incarnation, blood, and righteousness, *has redeemed Israel, and glorified himself*; most magnificently displayed all his divine per-

\* "Milton and Enripides delighted in the rose; Vitruvius acknowledged it to be one of the best ornaments of a Corinthian capital; and such veneration had the Persians for that exquisite flower, that it creeps into almost all their songs, fables, and odes." "The rose of Florida, called the most beautiful of flowers, but emitting no fragrance, has been compared to a love of novelty, which is not indulged as a beneficial mean for improvement"—a comparison which, we are happy to observe, does not assimilate with the character of our immortal author.

fections, is the salvation of *Jacob*."—"I heartily wish, that Mrs.——may become, every day, more and more acquainted with the *Rose of Sharon*; that his loveliness, riches, and glory, may be revealed in her heart, by the Holy Ghost. Happy the souls, in which this flower of heaven blossoms; which are charmed with its beauty, and refreshed with its odours. Their happiness will not fade as a leaf, but like the merit and mercy of their Lord, will be new every morning; new every moment, new through eternal ages."

By the Rev. Samuel Bottomley, of Scarborough, I am informed that this gentleman was the Rev. Henry Venn, who, in 1759, held the living of Huddersfield, Yorkshire, which he resigned for that of Yelling, in Huntingdonshire. He wrote the work, entitled, "*The Complete Duty of Man*." The observation he made in reference to Mr. Hervey, upon this visit and conference, displays in its short sentence—a volume; it shews his heavenly disposition, temper and mind, in more forcible language than all the powers of oratory could attempt

to set forth. He said—“*Break the shell and you have an angel!*”\*

The Rev. W. Hervey when speaking of his celebrated ancestor, termed him his *seraphic* uncle! and the Rev. John Ryland, from whose life of his revered friend we have so often quoted, used to call him the *seraphic* Hervey, by which epithet he is yet named when spoken of in the county of Bedford. The late Mrs. Knight, the youngest sister of Hervey, spoke of him by the honourable appellation of “*my good brother;*” a phrase which will find its interest and expressive meaning in every bosom of sensibility.

\*The following elegant compliment paid to Lord Bacon, would have applied with peculiar force and propriety to Mr. Hervey, on the occasion of this visit:

“A short time before the death of this distinguished personage, he was visited by the Marquis d’Eshat, a Frenchman of rank and learning. Lord Bacon was ill, and received him in his bed chamber, with the curtains drawn. The Marquis, on entering the room, said:—“Your Lordship resembles the Angels: we have all heard of them; we are all desirous to see them; and we never have that satisfaction.”

These, it must be acknowledged, are terms in unison with the before-mentioned saying—*they* also speak his heavenly character in vivid displays of æriel brightness.

A few paces from the garden that picture of retirement “where calm at length he breathed his soul away” presents itself;\* which was in his time shaded with verdant elms—

“One minute, beautiful as brief,  
Flowers bloom, trees wave the verdant leaf,  
Another—all is gloom;  
He looks—the green, the blossomed bough  
Is blasted into ashes now!”

like its once resplendently virtuous possessor! but, happily, with this distinction, that his remains, unlike those of the vegetable tribe, will rise again in refulgent glory, from that sacred edifice, (which is pleasingly seen from hence,) where they now rest in undisturbed repose, ‘till the resurrection

\* We have presented a vignette of this building in the title page of this volume, and a description at p. 84 of the first part of *Herveiana*.

of the just—that tremendous advent, which himself has described in such expressive terms in his sermon ‘*On the Day of Judgment*,’ and in his ‘*Theron and Aspasio*.’

We cannot resist the opportunity of giving the following extract from his Sermon, entitled, “*The Way of Holiness*,” both because it has a reference to Weston church, and at the same time displays the heart-searching and effective style of his harangues from the pulpit, which regularly drew such large congregations that the small church of which he was rector would not near contain those who came to hear him :

“If while I am speaking, the earth should reel to and fro, and be in strong convulsions under your feet; if it should open its horrid jaws, and gape frightfully wide to devour you; not one in the assembly, but would be greatly alarmed. How then can you be careless and unconcerned, when hell from beneath is opening her mouth; to swallow you up in endless perdition?—If THIS

BUILDING were *rocking* over your heads, and tottering on every side ; if the beams were bursting, and the walls cleaving ; you would be struck with astonishment. And how is it, that you are under no apprehensions when the indignation of an ALMIGHTY God is ready to fall upon you ; and worse than ten thousand falling millstones, grind you to powder ?—If the *French* were landed, with an army of desperate *Papists* ; if you were surrounded by those barbarous enemies of your religion and country ; if their swords, reeking with British blood, were now at your throats : you would tremble for your lives. And will you not feel some concern for your souls when the sword of *Omnipotence* is sharpened to cut you in pieces ? when, for ought you know, it may be already unsheathed ; may have received a commission to give the fatal blow ; and, before another hour passes may actually strike.—If the late distemper among the cattle, should turn to a *plague* among men ; if it should sweep away thousands, and ten thousands to an untimely grave ; if you should see multitudes of your neighbours *sickening, drooping,*

*dying, on every side ; certainly you would be terrified. How then can you remain unimpressed, when the curse of God is approaching you ? When the curse of God is hovering over you ? When the curse of God is ready to be poured out upon you ; and turn all your delights into weeping, wailing, and gnashing of teeth ?*

During the last years of his ministry the church-yard is said to have been half filled with persons anxious "to hear the heavenly accents of his tongue," and who could not gain admittance into that edifice wherein he was preaching. Even chairs from the adjacent cottages were eagerly seized, and placed at the windows to gain some portion of his sacred discourse ; or, at least, a sight of this popular preacher ; and on his way from church almost, to use the words of Goldsmith,

" Pluck'd his gown to share the good man's smile ;"  
as the anecdote related in the first part of this work in some measure displays.\*

\* See p. 109.

Let those persons who visit the houses and tomb of Hervey in the spring months take his descriptive sketch of the country at that period, and fancy themselves inspecting the objects, and walking over the scenes, which he in that enlivening season has displayed, in the words which we now cite, from a letter dated *Weston-Favell*, May 27, 1750.

“The country is now in its perfection. Every bush a nosegay, all the ground a piece of embroidery; on each tree the voice of melody, in every grove a concert of warbling music. The air is enriched with native perfumes, and the whole creation seems to smile. Such a pleasing, improving change has taken place; because, as the *Psalmist* expresses it, “God has sent forth his spirit and renewed the face of the earth.” Such a refining change takes place in mankind, when God is pleased to send his *Holy Spirit* into the heart. Let us therefore humbly, and earnestly seek the influences of this *Divine Spirit*. All our sufficiency is from this *Divine Spirit*, dwelling in our hearts, and working in us both to *will*, and to *do*.



Without his aid, we are nothing, we have nothing, we can do nothing."

At the top of the village of Weston is situated a Free-School, endowed by Hervey Ekins, Esq. and Elizabeth his wife, for instructing in reading, writing, and arithmetic, nine boys and six girls of the parish.\*

\* "In pursuance of the pious and charitable inclination" of their youngest daughter, Gertrude Ekins, they conveyed to the trustees two small closes in Weston, to be called Gertrude Ekins's charity, the rents to be annually applied to a premium of £7. for binding a boy apprentice who shall have been educated three years in the said school, 16s. to the minister for preaching a sermon on the 30th. Nov. the anniversary of her death, and the residue to be distributed in bread amongst the poor of the parish on that day: by deed in 1707 they added the school-house then newly erected; and by a third deed in 1747 they settled an annual rent charge of 11L. for the repairs of the school, and directed the children to be taught the art of spinning. In 1789, Justinian Ekins gave Park-hill close, containing 3 acres, for the augmentation of the master's salary. By a decree of chancery in 1819, the salary of the master was further augmented, the number of children increased to 15 boys and 12 girls, and the apprentice premium raised to 30L."

BAKER.

At about the distance of one mile and a half from Weston is situated the village of GREAT BILLING, where stood the objects described in the first part of this work. *Billing Lings* in the vicinity of the village was a favourite resort of Mr. Hervey, where he rode to take the air, and improve the pleasing solitude, for

—————"To him who loves  
To muse with contemplation, ev'ry leaf  
Affords a tale concluding with a moral."

HURDIS.

"It was a private race-course, about three quarters of a mile in circuit, and was made by Lord John Cavendish for exercising his stud," abounding with *ling* and occupied by those enlivening objects of the rural landscape, rabbits and sheep. It is now used for the same purpose to which Lord Cavendish applied it—the exercising of horses

When he did not continue his ride so far, it generally extended to the situation called Cross-lanes, on the road conducting to the above retreat, and embracing a portion of the same prospect

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which appears from "*The Rectory*," with the villages scattered upon the upland lawns.

"In the paddock of Mr. Elwes, of Great Billing, is a remarkably handsome holly tree, supposed to be one of the largest in the kingdom, measuring 57 feet 10 inches in height, and 6 feet 4 inches in girth, at a foot above the ground"

The church of the village is rather an interesting object to the architectural antiquary.\*

About one mile distant from Great Billing

\* "The tower was originally surmounted by a spire, which on the 11th of April, 1759, was destroyed by lightening, and some of the stones were whirled into the air with such an astonishing force and rapidity as to be carried to a considerable distance. Many of the pews in the church were shivered to pieces, and the sulphureous smell was so powerful that scarcely any body could bear to go near the church, which is so much shattered that it is thought that the whole fabric must be rebuilt. The interior contains a costly monument to Lord Henry Earl and Governor of Thomond, and an elegant tablet by Flaxman, lately erected, to the memory of Caroline, the wife of R. C. Elwes, Esq." whose residence is described at p. 49 of the first part of this work.

delightfully situated on rising ground, and prominently conspicuous from hence, (the road conducting to which is pleasantly flanked by exuberant and aged elms)—the neat and clean village of Ecton, uprears its head, with the lofty and ornamented tower of its church, encompassed with verdant foliage; and where stands the beautiful seat of Samuel Isted, Esq. Two miles farther is Earl's Barton, the church of which village presents a curious specimen of early architecture.

I am informed by the Rev. R. H. Knight, that the late Rev. Palmer Whalley, of the village of Ecton, declared, at a time when his health was greatly declining, (*'The Beauties of Hervey'* then lying on the table before him,) "that he wished to live and die just like Mr. Hervey," of whom it is almost unnecessary to say, he was a great admirer:—we hence perceive the efficacy of good example; for, after such an observation, we cannot consider it productive of no good effects; as Abp. Tillotson remarks, "it is an unspeakable benefit to mankind, and hath a secret power and influence to form persons into the same disposition and manners."

## THE FAMILY OF HERVEY.

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"Great men spring often from men like themselves, and the talents and virtues that once adorned an illustrious ancestor, may be traced in the character even of remote descendants."

DR. JOHN HILL.

"Revere thyself—thou'rt near ally'd  
To angels."

COTTON.

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"Arms. Gules, on a bend Argent three trefoils slipped Vert, on a canton Or a leopard's face of the field. Crest. On a wreath a garb of trefoils Vert, banded Or."

BAKER.

We have already presented a short pedigree of the Family of Hervey, but wherein we have not entered into *minutiae*, which it may prove gratifying to put into execution, especially as we have some interesting particulars to produce respecting several of its members, as the subject of this work will probably shed a lustre over ancestors and descendants to the latest posterity.

The first which occurs in regard to priority of time, is a letter, written by Francis Hervey, Esq. M. P. in the year 1699, in his 88th year, addressed to his grandson at Lincoln College, Oxford, and now in the possession of the Rev. R. H. Knight, who speaks of it as being written "in a very ingenious, affectionate, and pious style; in which he laments his misfortunes. His affection and piety," observes Mr. K. "are admirable." This may be regarded as a proof that *James Hervey* inherited the piety and affection of his ancestors.

In the first portion of this work we have described the *person* of the father of our author, which if it be thought about at all, imagination

will be engaged in forming a figure of some description—to give a proper turn to fancy we have described that he possessed “an unwieldy constitution;” and, to complete the family picture, have endeavoured to obtain information of the figure and character of his worthy lady, Mrs. Elizabeth Hervey, (who survived her husband about 18 years;) which has been communicated by some of the aged inhabitants of the village of Weston. She was daughter and heiress of John Fosbury, of Hardington, gent. They described her as having a pale countenance, a thick body, and not being tall, nor remarkable for beauty, and spoke of the plainness of her dress; but

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“What need of dress  
 So fine and gorgeous, if the soul within  
 Be chaste and pure? the fairest mask put on  
 Hides not the wrinkle of deformity.  
 A soul of worth will gild a beggar's frieze,  
 And on his tatter'd suit a lustre shed  
 No time can change.”

HUNDIS.

They dwelt chiefly on “the *inward* adorning of her mind,” shewing that she was full of good works;

and one of them observed in that strong and effective phraseology, so well understood, that "she was as good a woman as ever drew breath," which saying combines all that is amiable in character. "She was," observes Mr. Knight, "a kind and generous benefactress to the sick, to lying-in women, and to young persons in putting them to school to learn to work. An aged widow, of Weston, of the name of Clarke, observed how kindly and liberally both Mr. Hervey and his mother supplied the wants of the poor; she said that there was no end of their charity; that not a week passed without their relieving some; that the poor were ordered to go to them for articles they wanted, and that she herself had been supplied with clothing previously to her lying-in, by their bounty. Mr. Knight continues, "as to my grandmother, I was so young when she was living, that I can remember nothing about her person, but think I can recollect that her dress was plain, and that she used to wear a small velvet bonnet;" it will, however, readily be allowed that, "the most becoming head-dress a woman can possibly put on is virtue and good humour, because they orna-



ment both the inside and out"—which were the embellishments displayed by this lady for a long series of years. She was the first person in the village of Hardington who displayed the tea-equipage; and, to use the elegant phrase of her son, "steeped the delicately-flavoured Chinese leaf."\* This charitable personage died 22nd Dec. 1770, aged 87 years. We have no doubt her worthy consort partook of the like amiable qualities. This, it will be recollected, was the kind mother, who "taught the young idea" of that afterward eminent scholar, her son, "how to shoot." It was she who taught him his letters and advanced him to the art of reading, when he was sent at the age of seven years as a day-scholar to the Free-Grammar School, at Northampton, and it appears that while here, he shewed a remarkable dexterity at the different games which form the "puerile delights" of that sprightly age, "when all things look fresh and gay", as well as a love of learning, in which he made a great progress. It is related

\*"Tea was introduced into Europe in the year 1610 by the Dutch East India Company. In 1686 it was sold in London at sixty shillings a pound."

that, on his return from school, he frequently appeared with his pockets filled with marbles, won at games during the day, which his mother in the evening constantly emptied ; a practice which, it may be proper to observe, produced no grievance in his placid mind, at being thus deprived of the objects of his delight. He never inquired more about them.\* It is said, " Providence hath with a

\* A juvenile effort of amusement, in his name cut in the wall of his birth-place at Hardington, probably executed about this period, yet exists ; a fac-simile of which is given in the first part of this work. The name of his brother Thomas, also appears in a similar style of execution. The house is situated within a short distance of the village church, and at present occupied by Mr. Higgins, as a farmhouse. We have given a correct delineation of this rural building in the preceding part of our illustrations. From this place at the age of seventeen years he was placed at Lincoln College, Oxford. Mr. Knight, on paying a visit to the university in the summer of 1822, repaired to Lincoln College, and " made inquiry where Hervey's rooms were, but could only learn that he lived in the new-buildings of the College, which are half a dozen rooms that have been added thereto, within the last century." The Oxford Almanack of this year presents a view of the western or principal front of this College.

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bountiful hand, prepared a variety of pleasures for the various stages of life." This good mother, it seems, was not wanting in forwarding the intentions of nature, by the culture of the minds of her children. That they possessed the invaluable blessing of religious parents may be inferred from a letter of our author to one of his sisters, wherein he observes, " though we are in the very prime and spring of our years, strongly disposed to admire, and perfectly capacitated to relish the gaieties of youth ; yet we have been inured to moderate the warmth of our appetites, accustomed to anticipate in our minds the days of darkness, and incessantly disciplined into a remembrance of our CREATOR."

JAMES HERVEY, the eldest son of these amiable parents, was baptized at Hardington, 7 Mar. 1714-15. " In his person," observes Mr. Knight, " I believe Mr. Hervey was tall\* and thin, and

\* That Mr. H. was tall is confirmed by the late Dr. Haweis, in an interesting communication inserted in Brown's Life of Hervey. ED.

appears to have had an heavenly countenance, expressive of his mind and soul." He was extremely temperate and frugal in his diet ; and plain in his dress, being in that also, a counterpart to his aged mother. In the latter part of his life it appears that he made use of a stick, whilst walking through the village, as we learn from one of his parishioners, now living at Weston.

WILLIAM HERVEY, the second son, was baptized 16 Mar. 1717-18. " He was a tall fine looking man," remarks Mr. Knight, " and I believe he was a pious character."\* He was an eminent Wine-Merchant, in Miles' Lane, London, and was so good a judge of the quality of wine, that he had no less a sum than £500 a year for only *tasting* it. He married Elizabeth Barfoot, who died 18 Aug. 1768. During his periods of great languor,

\* This is, we think, confirmed by our author in a letter, wherein appear these expressions: " I am glad my brother hath so good a taste, and knows what is the best feast; may he evermore delight in such entertainments, where Christ and his glories, Christ and his merits, Christ and his grace, are the subject of the discourse, and chief of the treat."

James Hervey passed much of his time at his brother's house in Miles' Lane, (whence many of his published letters are dated, and where he wrote some portion of his works,) and at his country residence at Tottenham. Mr. William Hervey published, in 1764, the "*Eleven Letters to the Rev. John Wesley*," from the MSS. of his brother, assigning his motives for so acting, in the preface. He died Jan. 7, 1776, in the 59th year of his age, and was interred in the chancel of Weston church.

THOMAS HERVEY, the third son, was baptized 19 Nov. 1721, and also resided in London, being chosen packer to the Honourable East India Company. From one of his brother's letters we learn that he possessed a "stout constitution, and was always lively and vigourous." He died in London of a violent fever, and was buried 20 Nov. 1747.\*

MARY, the first born daughter, was baptized 5 Oct. 1712. ob. infant.

ELIZABETH, the second daughter, was married

\* See Herveiana, Part I, p. 56.

Apr. 1740, to Mr. John Clark, of Hardington. Mr. Hervey being at that period at Bideford, writes to his sister on her nuptials as follows, spiritually improving the happy occurrence:

“ Though I am so backward in my compliments, I am most hearty in my wishes, that your husband and yourself may enjoy abundance of happiness in the married state. I congratulate late, but I shall ever pray, that you may find blessings twisted with the matrimonial bands; and not only live lovingly together, as one flesh, but live holily together as fellow-heirs of the grace of life.—I hope you will both remember the eternal world, which must very shortly receive you. That ere long the nuptial bed must be resigned for a lodging in the grave; and the ornaments of a sparkling bride, be exchanged for the dressings of death. And if, under the frequent view of these serious truths, you study to further each other in faith and holiness—then will you be true help-meets one to the other; then will you come together, not for the worse, but for the better: then may you trust, that when death shall dissolve the

union below, CHRIST JESUS will bid it commence again above ; and continue to endless ages, in the midst of unspeakable delight."

MARY, the third daughter, was baptised 6 Jan. 1723-4, and was the constant companion of her amiable brother, during his protracted illness. She was married the first of July, 1766, to the Rev. Robert Knight, A. M. Rector of Weston-Favell, and died June, 1799,\* it is said, " with a hope full of immortality through CHRIST," and if she possessed not this heart cheering hope, we are certain it was not the fault of her eminently pious brother, for by his letters to her, we perceive how fervently he exhorted her to attend to her everlasting concerns.

We hope that the continuation of the family for another descent will not prove uninteresting :

\* Mr. Hervey himself bears this honourable testimony to her piety : " My sister hath of late grown considerably in grace. She delights in the word of God, loves the people of God, and is never better pleased than when she is talking God, and Jesus Christ, whom he hath sent."

JAMES HERVEY, it may be proper to observe, was never married, although he had a high respect for the matrimonial state, and had his health permitted would probably have entered into that condition.

*Family of, William Hervey.*

Rev. WILLIAM HERVEY, A. B. first born son, married Anne, daughter of Alderman Woolley, of Northampton. He edited, and published the "*Four Sermons on the Divinity of Christ. By the Rev. James Hervey,*" from the original MSS. in the possession of his father, Mr. William Hervey, (by whose desire they were printed,) and wrote an excellent preface. He possessed the advowson of *Collingtree*, which he sold; and he died rector of Coston, Leicestershire, May 12, 1822, in his 73rd year, without issue.

JAMES HERVEY, M.D. second son, is "a Member of the Royal College of Physicians, London, Secretary of the Vaccine Institution there, under Government, and late Physician of Guy's Hospital. The Doctor has a large correspondence with



all quarters of the Globe concerning vaccination." He married Mary Jelfe, who was buried 4 Sep. 1794.

ELIZABETH, first born daughter, was married to William Halford, citizen of London. She died Oct. 12, 1796, in the 27th year of her age, and was buried in Weston church, where is a monument to her memory, which speaks of her as having been "*an amiable Lady! who crowned all her other endearing qualities by a fervent love of CHRIST, and an exemplary conformity to his divine pattern.*"

Mr. Halford afterward married

MARY, the third daughter. "It was at her house at Lambeth," observes the rector of Weston, "that I saw the original picture of the Rev. James Hervey. She afterward resided at Hackney, near London."

AMABELLA, the second daughter, was unmarried, and died in 1820, aged about 71.

SARAH, the fourth daughter, "married Capt. Price, a valiant naval officer, who distinguished himself during the late war in defending the small

Island of St. Marcou, near the French coast, and in overcoming the French fleet with very inferior numbers of English, for which, I think," remarks Mr. Knight, "he was made Post-Captain, but for which it was thought he was deserving of still higher honours. I never saw a finer veteran officer," continues our narrator. "Both the Captain and Mrs. Price are dead, but have left two sons, both naval officers and brave like their father; one of whom, Capt. George, has distinguished himself in a variety of engagements with the enemy, and now resides at Hereford."

"HANNAH married an Irish Earl, named Lord Trimbleston, whom she has survived many years."

"REBEKAH, I think, married a naval gentleman of the name of Nepean, and is still living."

*Family of Mary, married to the Rev. R. Knight.*

SARAH, only daughter, was baptized 9 Dec. 1761, and married 5 Oct. 1784 to the Rev. Benjamin Hill, rector of Plumpton. She died April 16.

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1788, in the 27th year of her age, of child-birth. Her epitaph, in Weston Church, speaks of her as having been "an amiable woman!"

REV. ROBERT HERVEY KNIGHT, A. M. was baptized 26 Mar. 1764; is "patron and rector of Weston-Favell, and Vicar of Earl's-Barton." A gentleman to whom we are indebted for many valuable communications to this work. He married Anne, daughter of John Walker, of London, gent.

## CHARACTER.

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**" Quot facies tot ignes."**

**" It sparkles from every surface."**

**" Some angel guide my pencil, while I draw,  
What nothing else than angel can exceed,  
A man on earth devoted to the skies ;  
Like ships at sea, while in, above the world."**

**AKENSIDE.**

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**" He who loves to contemplate the human character," when compounded of a series of virtues, (and who is so depraved as not to love the contemplation thereof, when thus " blossoming with fragrance?") may with pleasure cast his affections towards the subject of this publication: the pious, amiable, "natural, unaffected, and interesting" HERVEY, and he will assuredly discover abundance of matter to call forth his highest admiration.**

In endeavouring to display his character, and speak of his virtues, we shall be obliged to confine ourselves within a very limited space. And shall, in the first place, notice his

### PIETY,

which was of the most highly-distinguished and exemplary description: "He saw God in every object; admired his works of beauty, and praised him as that dear and immortal friend, on whom he every moment depended for the felicity of his genius, and immortal happiness." "He was blessed with actual grace," observes Ryland, "which in this great man's heart, was an influence of God the spirit upon his powers and affections: *God working in him both to will and to do of his own good pleasure.* This habitual and actual grace in Hervey's faculties and passions, formed him, by slow degrees; and, in the diligent use of proper means, into a very judicious and excellent *divine*. It was this habitual and actual grace in his great soul that spiritualized and beautified the whole creation, and turned all nature into a school of instruction to his holy

imagination: this grace taught him to view, this grace taught him to see CHRIST and his precious righteousness in every part of the Scripture: he viewed the perfections of God the Son in every object in the universe. All his letters, except a few of the first; all his contemplations and dialogues; all his letters to *Theron*, to *Lady Frances Skirley*, to myself, and his other friends, appear to be tinctured and beautified with the grace and glory of Christ."

In one to a friend, dated Dec. 8. 1750, we have a most striking instance of his love to CHRIST, on his meditation upon the look of his SAVIOUR to *Peter*, in these words:

"When the blessed JEŒUS turned and looked upon *Peter*, then his conscience smote him deep; then he went out, and wept bitterly. And how did his dear MASTER look? was it a resentful, upbraiding, menacing glance? quite the reverse. Is this your promised fidelity? this your kindness for your friend? Ah! *Peter! Peter!* I feel more from your perfidy, than from all the insults of my enemies. But I know your weakness, and

I am going to die for your guilt. Willingly, willingly, I lay down my life, that this sin may never be laid to your charge. Such was the language of that gracious look. I do not wonder that it fetched a flood of tears from his eyes. I find it impossible to refrain, on the bare meditation on it. Oh ! that the adorable Redeemer may manifest his all-forgiving goodness in our souls, and sure it will overcome our most stubborn corruptions."—In another of his letters, he observes, "I have but one subject on which I talk, and write, and preach. All is subservient to CHRIST ; all terminates in CHRIST ; all centres in CHRIST."

"The cultivation of real religion and holiness, in heart and life, which this good man strenuously recommended, induced some persons to charge him with holding tenets injurious to society, and calculated to make men melancholy, and regardless of the lawful concerns of this world. But every charge of this nature is abundantly refuted by his writings, and the whole tenour of his life : and particularly by an excellent and striking passage, in his *"Contemplations on the Starry*

*Heavens.*"\* He possessed "religion without gloom"; was a seraphic "and very cheerful man though always ill"; and the following original anecdote will sufficiently show that he would sometimes indulge a facetious humour: He sent an invitation to the Rev. William Willis, Rector of Little Billing, his particular friend and near neighbour, in the following terms: "*Voluntas sum, Voluntas est mecum* ητὰς εντὰς ης:" thus rendering his friend's name into latin, and using another latin term, and three greek characters for the remainder, that is in English, "*William Willis eat a bit of pie with me.*"

His countenance, if we may judge from his portrait, displayed that cheerfulness he recommended in one of his letters, to the Rev. Mr. Chapman: "I would," said he, "be earnest with God to make my countenance shine with smiling serenity; that there might sit something on my cheeks, which should declare the peace, and joy of my heart."

\* Murray's Power of Religion.



"St. Peter lays it down as an evident fact, that a faithful christian is also joyful. He does not say to those to whom he addresses his epistle,—“In believing on the Son of God I beseech you rejoice,—but, ye do rejoice with joy unspeakable;” and it ought to be remarked; that at the time in which St. Peter wrote to them in this manner, they were threatened with various evils, from the absolute power of the Gentiles, and the implacable fury of the Jews.’”

“He had,” we are informed by Mr. Ryland, “a wonderful delight in the Lord’s Day: he considered it as consecrated to contemplation and devotion; as devoted to the pursuits of truth and fruition of goodness; he had not one moment for trifling and impertinence the whole day, and yet he kept clear of all Jewish rigours and severities, he had nothing gloomy or sour in his religion, nor did I ever see one fit of gloom or sourness in his temper for one moment. Public worship was the delight and joy of his soul,” which also appears from one of his letters, wherein he presents to a friend his

• Essay on the Happiness of the Life to Come.

"thanks for some venison," and observes, "we cannot dress it to-day. All my family are to be at court this morning: the KING OF HEAVEN has sent positive orders, and will not excuse either man-servant or maid-servant." We find that several of his letters were written on a Sunday, but they were in unison with the spirit of the day, and on subjects connected with our holy religion.

"As a minister, he performed all the duties of that office with the greatest strictness ;

"And like the glorious MASTER whom he serv'd,

"At once supplied the lesson and example ;"

he not only preached on the Lord's-day, but instituted a weekly lecture every Wednesday evening at Weston Church, which was very well attended. This lecture was held in the winter at seven o'clock, as it did not then interfere with the work of the labouring people ; and he illuminated the church at his own expense."—He acted also in his ministerial office like St. Paul, who "*taught the people publicly, and from house to house.*"

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A widow of Weston-Favell, who is in her 93d year, and who remembered her popular pastor, informed Mr. Knight, that "Mr. Hervey used to come and sit and talk at her father's house, and with other poor families, about their duty and spiritual concerns, and that he gave away much in charity." Thus did he with 'gladsome heart' visit

—————"the lowly cot,  
Far from the glare of wealth or state,"

and that for the noblest of purposes—to relieve the distressed, and turn their feet into the way of truth. "She mentioned the following texts on which she remembered he preached, John XIV. 1, 2, 3. and *Philippians*, I. 23. She perfectly recollected his saying in the pulpit, "*that without an interest in CHRIST, heaven would be a hell to us.*"

As a man of piety, he was of course fervent in prayer, as we have displayed in different parts of this work. "He did not forget that he was a minister in his own house; for he called his family together twice a day to serve God; which,

It is evident, he did not offer as a duty only, but felt it to be the highest of privileges and the holiest of delights."—We have much pleasure in recording the following little anecdote, communicated by the Rev. R. H. Knight, which presents a picture of the tender concern, the generous, pastorly devotion of one who watched for the souls of his parishioners: "Widow Attwell of this parish, who for many years waited on Mr. Hervey as a chair-woman, and with whom I have had conversations about him, told me that when she had used to go to him in a morning he would say to her, "Ah! Betty, I have been thinking of, and praying for you and my other parishioners, while you were all asleep;" or words to that effect. The old widow added, "Sir, it was *all good*." i. e. every word that proceeded out of his mouth." Nor did he confine his prayer, to those of his own charge, but his diffusive goodness embraced a much wider sphere. It was the practice of his friend, the Rev. W. Romaine, to "devote two hours every Friday to particular intercession with God for his friends. He had their names written down on paper, and

used to walk about his room, mentioning them one by one, and specifying their wants, as far as he knew them, with earnest supplication." "In this *important duty*", as Mr. Bickersteth pronounces it, "of praying for friends," Mr. Hervey was not deficient. In his epistolary correspondence, he observes to a friend, "you have constantly an interest in my best prayers;" then follow, as a proof of his humility, and of his awe and veneration for the Majesty of Heaven, these words: "but I am utterly unworthy to approach the immaculate purity and holiness of the great God;" and in a letter to Mrs. O——appear these words, "If when I bend my knees to the ALMIGHTY, I forget dear Mr. O——, or his honoured lady, let my tongue cleave to the roof of my mouth." That mid-day formed a portion of his time of prayer, we discover from his letters: in fact the latter years of his life appear to have been compounded of very little beside prayer and praise to that ALMIGHTY BEING, on whom he every moment depended for life and breath and all things, and the study of his DIVINE WORD, "*which was his meditation,*" in conjunction with those other duties

*"all the day."* But in that state on which we humbly hope he is now entered "is an end of *prayer* itself—an end of sin—and an end of temptations."

Hervey may, perhaps, by some be thought to have been an enthusiast, but it has been justly remarked, "that the degree of joy depends greatly upon the constitution, and upon the force and delicacy of certain faculties or qualities of the mind; consequently they who are susceptible of strong and lively emotions, would do wrong to judge from their own feelings of the reality, the sincerity, the constancy, or the piety of others; but they who cannot feel these emotions, ought not to consider as error, or weakness, a sensibility so noble and so enviable." \* He himself makes this enquiry, "Is it enthusiastical or extravagant; can it be an indecent forwardness, or a preposterous zeal, to have the name and the goodness of such a glorious benefactor ever uppermost in the mind, and ever foremost on the tongue, ever most audible in what we speak, and most conspicuous in what we write?"

\* Essay on the Happiness of the Life to Come.

## CHARITY.

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"Charity, decent, modest, easy, kind,  
Softens the high, and rears the abject mind  
Lays the rough paths of peevish nature even,  
And opens in each heart a little heaven."

PRICH.

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"CHARITY always ranks high in the catalogue of moral virtues ; it may indeed be pronounced the basis upon which all the others rest." This active excellence formed a very distinguished trait in the character of this eminent Divine. It is delightful—it is enrapturing to read the numerous and varied instances of benevolence, which this charitable man exercised. That which first occurs is noticed in the former part of this work : "just before his going to Oxford, he read occasionally to several poor people for their instruc-

tion ;” \* and, after he had left College, “during the short time he resided with his parents at Hardington, he exercised his charity towards the poor of that parish, and, in one effort, on an application to some distinguished females, obtained for them no less a sum than nine guineas !” † He was afterward enabled more abundantly to relieve the distressed from his own purse, as he sold the copy-right of his ‘*Meditations*’, which, with the profits of former impressions, amounted to £ 700, a considerable sum in those days, all of which he gave away in charity though he was in strait circumstances *himself*; nor would he suffer his name to be mentioned, where it could be avoided, as the donor. And, “by his last will, he bequeathed the future profits of all his works, to benevolent uses. He said that this money was devoted to God; and that he would, on no account apply it to wordly uses; that he wrote not for profit or fame, but to serve the cause of religion: and as Providence had blessed his attempts, he thought

\* Vide *Herveliana*, part I. p. 8. † Ditto. p. 10.



himself bound to relieve the distresses of his fellow creatures, with the product of his labours."

"In actions of benevolence and charity, though he had some equals," observes Mr. Lindley Murray, "it is certain that he had no superiors, as far as his means extended. He preferred clothing the poor, and supplying them with necessary articles, on the best terms, to giving them money." "I am, said he, God's steward for the poor; and I must husband the little pittance I have to bestow upon them, and make it go as far as possible." But, on special occasions, when money would be particularly useful, he would give to a prudent housekeeper, distressed by sickness and misfortunes, five or more guineas at a time; and he was, on all occasions, careful that it should not be known from whom the money came." An instance of his prudence in dispensing alms occurs in one of his letters, in these words: "I think one guinea is full enough for giving away to a person, of whose character we are ignorant. There are too many (*dolet dictum!*) to whom an alms in the way of money, is only an administration of fuel to their lusts."

"He was particularly desirous of getting the advice of a physician, or at least of some judicious apothecary for the sick poor; and was ever ready to procure them the very best medicines. A most beneficial sort of charity to mankind; and in which it were to be wished he had many imitators.

He would frequently petition such physicians of his acquaintance in different parts of the kingdom, as he apprehended thus charitably disposed, to give their advice occasionally, when they rode through a town, to such poor creatures as the clergyman of the place, or some substantial inhabitants, should recommend as real objects of compassion. Mr. Hervey would then with great pleasure, and with as much gratitude to the physician, as if done to himself, defray the expense of what medicines were wanted."

"He gave away a great number of good books, with suitable instructions for their use; and especially Bibles. In the blank leaf he frequently wrote something capable of making an impression, or else pasted in a printed paper, relating to the Promises of God, in and through JESUS CHRIST,

or to Creation, Preservation, and Redemption.\* In one of his epistles, he observes. "I will take an hundred of Jenks's *Every Man's ready Companion*", for my mind is not altered, since I promised this; nor my charity purse drained. 'Tis a useful book to give away."

As an act of his compassion, and to serve the widow of Mr. Burnham, author of "The Pious Memorials," Mr. Hervey wrote the preface to that work, as it was thought "his name might promote the sale of the book for her benefit."

The following splendid instance of his charity is noticed by Brown, which shews that he possessed alike the spirit that animated Wilberforce, and that which influences Christians of the present day. Mr. Whitefield, being in America, Mr. Hervey proposed to buy a slave, (whom his friend there had opportunity to purchase) to instruct him in the Christian religion; and thus writes to that popular preacher: "When you

\* The publisher of this work has lately re-printed these Promises.

please to demand, my brother will pay £30, for the purchase of a negro; and may the LORD JESUS CHRIST give you, or rather take for himself, the precious soul of the poor slave." Mr. Whitefield answered the above as follows: "I think to call your intended purchase *Weston*, and shall take care to remind him by whose means he was brought under the everlasting gospel."

The above account displays that Hervey did as far as was in his power as an individual in the cause of humanity, what Wilberforce as the representative of a body of individuals completely effected in the total overthrow of the cruelty inflicted upon our fellow creatures. Our countrymen of this age are endeavouring with a laudable zeal to convert heathens, and give them the glorious light of the gospel. Hervey used his power to effect the same desirable object in this brilliant and beneficent purchase, which is in every instance worthy of the man.

It appears from a note to *Theron and Aspasie*, that he had no compassion for common beggars, as he writes, "I frankly own, I look upon it as

my duty to discourage such cumberers of the ground; they are, generally speaking, lusty drones, and their habitual begging a specious robbery of the public: to give to them is to maintain impiety, and pamper indolence." \*—Mr. John Hoyland's plan † of ameliorating the condition, and civilizing the state of the Gipsy and Beggar tribes would, we doubt not, have met with the approval of our

\* Bishop Burnett, in his life of Sir Matthew Hale, says, "when he was in town he dealt his charities very liberally, among the street beggars, and when some told him, that he thereby encouraged idleness, and that most of these were notorious cheats he used to answer, that he believed most of them were such, but among them there were some that were great objects, of charity, and pressed with grievous necessities: and that he had rather give his alms to twenty who might be perhaps rogues, than that one of the other sort should perish for want of that small relief which he gave them." In a personage of Judge Hale's affluence, actions of this kind might have been praise-worthy, but, I think we may declare, they would not have been prudent in one of Mr. Hervay's limited income.

† Hoyland's Survey of the Customs, Habits, and present state of the Gipsies, 8vo.

author. We wish that work were more generally known; and the design projected, put into execution.

From what we have already brought forward, we may certainly consider the motive of his giving of alms to have been of the genuine kind, and out of pure love to his SAVIOUR. "It was universally influential, and he thought he could never do enough for the honour of his SAVIOUR." We must not think that his charity was confined to the giving of alms; it embraced the wide sphere of action displayed in the Scriptures: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself; is not puffed up; doth not behave itself unseemly; seeketh not her own; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in truth; beareth all things; believeth all things; hopeth all things; endureth all things"—"Here we have", said Soame Jennings, "an accurate delineation of this bright constellation of all virtues, which consists not, as many imagine, in the building of monasteries, endowment of hospitals, or the distribution of alms

but is such an amiable disposition of mind, as exercises itself every hour in acts of kindness, patience, complacency, and benevolence to all around us; and which alone is able to promote happiness in the present life, or render us capable of receiving it in another. And yet this is totally new, and so it is declared to be by the author of it;—"A new commandment I give unto you, that ye love one another; as I have loved you, that ye love one another; by this shall all men know that ye are my disciples, if ye have love one for another." This benevolent disposition is made the great characteristic of a Christian, the test of his obedience, and the mark by which he is to be distinguished."

Ryland observes of our excellent author "that he had the least of a party spirit of any man he ever knew." He "cultivated an enlarged charity for all mankind, however they differed from him in their religious opinions"; any thing rather than a narrowness of spirit possessed the bosom of Hervey; his benevolence was unbounded; witness the instances of it in his letters.

The following passage occurs in Walpole's British Traveller: "The reader will be able to form some notion of Mr. Hervey's benevolence, when we can assure him, from our own personal knowledge, that when all his funeral expenses were paid, he had only left eighteen shillings."

THE FOLLOWING PASSAGE OCCURS IN WALPOLE'S  
BRITISH TRAVELLER: "THE READER WILL BE ABLE TO  
FORM SOME NOTION OF MR. HERVEY'S BENEVOLENCE,  
WHEN WE CAN ASSURE HIM, FROM OUR OWN PERSONAL  
KNOWLEDGE, THAT WHEN ALL HIS FUNERAL EXPENSES  
WERE PAID, HE HAD ONLY LEFT EIGHTEEN SHILLINGS."



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...the first downward step which fallen angels made,  
 was PRIDE: the first advance toward man's exaltation,  
 must be HUMILITY."

"The first downward step which fallen angels made,  
 was PRIDE: the first advance toward man's exaltation,  
 must be HUMILITY."

PARK'S NOVEL MODERNÆ.

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"Humility is a virtue so excellent, that the Scriptures have in some sort ascribed it even to God himself." It formed a most distinguished virtue in the bosom of Hervey: "*he was clothed with humility,*" and well knew that there could be no other way to pass into the temple of Christianity, than over its threshold." It has been beautifully remarked by the author of '*The Bioscope*', that "nothing which you can acquire is more valuable, or more lovely than this virtue, it is indeed the chief preserver, and, as it were, the proper guardian of all the other virtues, nor is there any

thing that renders us so pleasing both to men and to God, as to be high by the excellency of our lives, and low by the exercise of our humility. On which account the Scripture says: "The greater thou art, the more humble thyself; and thou shalt find favour before the LORD." And God says by the prophet: "To this man will I look; even to him that is humble, and of a quiet spirit, and trembleth at MY word."

"No man had a more genuine, deep, and undissembled *humility*, or a deeper conviction of his incessant and immediate dependance on the precious righteousness and spirit of the LORD JESUS CHRIST for acceptance with God, and ability to live in conformity to the rectitude and beauty of God than Hervey."

The following are his own observations on this virtue:—"none of the fallen race of Adam can be rightly disposed till they are truly humble. Humble under a sense of their great guilt and undone condition. *Jacob*, convinced of his un-

P.

worthiness, makes this acknowledgement. I am less than the least of all thy mercies." *Job* though an upright man, one that feared God and eschewed evil, yet "abhors himself in dust and ashes." And *St. Paul*, though in nothing behind the very chiefest of the apostles, yet confesses himself "the chief of sinners." This humble spirit was the first precept which our LORD inculcated in his sermon on the mount; and there is no admonition which he so frequently repeats as the following, "whoso humbleth himself shall be exalted." Till we are endued with this self-condemning, self-abasing temper, the gospel of CHRIST will be rather an amusing story than glad tidings of great joy; the sufferings of the LAMB will be looked upon as an extraordinary tragical catastrophe, not felt to be the joy of our hearts, nor experienced to be life from the dead." We beg to introduce from another composition of our author, these expressions, as proofs of his humility, "I am surprized at the character, which Mr. T\*\*\* gave of J\*\*\* H\*\*\*. I thought, I had been looked upon, by my bretheren the Clergy,

in a very contemptible light. I would be humbly thankful to God, if he keeps me from dishonouring my sacred profession. But O ! what a happiness is it, and what a high distinction, to be enabled to "adorn the gospel of God our SAVIOUR."

"Mr. Hervey has obtained great degrees of honour, wherever his name has been well known, and his writings well read and understood ; but I do him the justice to declare," observes Ryland, "that I believe that few men of equal powers of genius, learning, and virtue, ever sought the honour of this world less than himself. In the whole compass of my converse and correspondence with him, I never saw a mind so superior to the applause of mankind" ; for "a desire to be noticed, or what we call the love of fame," as has been justly remarked by another writer, "is common to all ; we find it in every station of life, and incorporated in almost every action" ; "but," proceeds his biographer, "in Hervey it appeared to be not only suppressed, but eradicated ; not only

humility. He was followed to the grave by a numerous throng sighing "with genuine anguish" as

"In solemn march his funeral pomp proceeded ;  
Pride and protector of the mournful throng,  
Sad burthen ! see him slowly moved along ;  
Far off the long procession's dusky hue  
Now entering at the Church-yard gate I view,  
And now, while its new guest looks down from Heav'n  
Falls the full tear, and "dust to dust" is given  
From hearts his bounty eased what sorrows rise  
His last sleep was his passport to the skies !  
Kind courteous spirit, affably benign.  
Round thy glad front serenest glories shine,  
On everlasting archives are anneal'd  
These deeds thy virtuous diffidence conceal'd  
Nor shall thy generous memory fade on earth.  
Thems of the summer seat and evening hearth,  
Primrose and pansy, bathed in pearly dew,  
On thy sweet sod ethereal fingers strew,  
And pilgrim Piety's ambrosial wreath,  
Entwines the desolating scythe of Death !"

DERMODY.



~~Fraser~~ Hervey - Cotton

Sam: Hervey  
yours Johnhouse

Yours  
Thos Dixon Peter Whalley

Thos.  Oxford.

J Blackstone

P. 98, 99. : c u f m s v B h i m n - 7 2 7  
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*Autographs of several Manuscripts of Hervey, and a few signs of his short hand; from the originals in the possession of the Rev. R. H. Knight, Rector of Weston Parva.*

Published by John Cole, Southampton.

## FRIENDSHIP.

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"——— All things, friendship excepted,  
Are subject to fortune."

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"Whatever," observes Dr. Blair, "relates to the behaviour of men in their social character is of great importance in religion. The duties which spring from that character, form many branches of the great law of charity, which is the favourite precept of Christianity. They, therefore, who would separate such duties from a religious spirit, or who at most treat them as only the inferior parts of it, do a real injury to religion. They are mistaken friends of piety, who, under the notion of exalting it, place it in a sort of insulated corner, disjointed from the ordinary affairs of the world, and the connections of men with one another. On the contrary, true piety influences them all.



It acts as a vivifying spirit, which animates and enlivens, which rectifies and conducts them. It is no less friendly to men than zealous for the honour of God; and by the generous affections which it nourishes, and the beneficent influence which it exerts on the whole of conduct, is fully vindicated from every reproach which the infidel would throw upon it. The nature and duties of virtuous friendship, are closely connected with the true spirit of religion. It is a subject which the inspired philosopher, the author of the Book of Proverbs, has thought worthy of his repeated notice; and in many passages has bestowed the highest encomiums on friendship among good men. *As ointment and perfume rejoice the heart, so doth the sweetness of a man's friend by hearty counsel. As iron sharpeneth iron, so a man sharpeneth the countenance of his friend. Make sure of thy friend; for faithful are the words of a friend. A friend loveth at all times; and a brother is born for adversity. There is a friend that sticketh closer than a brother."*

Mr. Ryland observes, "there was a great faithfulness in the friendship of Hervey. He was remarkably just and true in his friendships; if once he took a person into his heart, nothing but your own bad conduct, could make him alter his friendship for you; and that friendship so long as you did not forget it, was not only steady and sincere, but remarkably tender and generous: if he thought you a wise and worthy person, his heart was all your own; his head contrived for your welfare; his tongue gave you the wisest counsel, and the most faithful reproof; his pen was employed to animate your devotion, and cheer your heart. In the compass of above fifty years," continues Mr. Ryland, "I never found so wise and faithful a friend." In another part of his work, he remarks, "he was the sincerest and tenderest friend that ever breathed upon earth. I am sure I have found him so; and I shall relish the thoughts of his friendship to me in the agonies of death itself."

Hervey was honoured with the friendship

and correspondence of some of the most eminently pious and learned characters of the day ; amongst whom may be mentioned Dr. Doddridge, Dr. Stonhouse, \* who was then in high reputation as a

I am indebted to the Rev. R. H. Knight for the following biographical sketch of the Doctor, with whom he was acquainted :

He was born at Tubney, near Abington, Berks, and "educated at St. John's College, Oxford. It appears very remarkable that he was eminent first as a physician, and afterward as a divine. He was one of those characters, as I think the late Mr. Whalley observed, that would shine in any profession : such were his abilities, and such the liveliness of his imagination. To the best of my remembrance he once told me that he had written 700 sermons. He wrote also a variety of religious tracts, many of which, highly to his credit, have been adopted into the Catalogue of Books dispersed by the Venerable Society for promoting Christian knowledge. He was the author also of a larger work, entitled, "Every Man's Assistant, and the Sick Man's Friend," which has passed through several editions, and is a most useful book both to the Clergy and Laity. He was a popular and much admired preacher, and, as his epitaph says, "exemplary as a Minister," and having done much good in the world, both as a preacher

physician, but who subsequently entered into holy and an author, departed this life full of piety, as well as years."

The following notice is from Stenhouse's Letters, by Stedman :

"He was for several years of his life an infidel and even wrote a pamphlet against revealed religion, which reached three editions ; by reading Dr. Doddridge's Rise and Progress of religion, his soul was converted."

The following inscription from his monument in All Saints Church, Northampton, may not prove unacceptable.

"Sacred to the memory Sir James Stenhouse, Bart. Doctor of Physic, the projector, friend, and physician of the County Infirmary, established in the year 1748: where the lame walk, and the sick are healed. Afterwards he was for many years rector of Great and Little Cheverel, Wiltshire, and exemplary as a Minister. But in that immortal state on which he is now entered, how dim is human excellence. READER, it is his superior honour at this period that he was partaker with HER in the CHRISTIAN character, with whom he was united in the CONJUGAL relation.† He died on the 8th day of December, 1795, in the 80th year of of his age."

† See Herveiana, Part 1. page 22.

\*"A new edition of his "Every Man's Assistant" has lately appeared, revised and carefully corrected from the

orders, and proved an ornament to the church, the Rev. Peter Whalley, \* who was Vicar of St. Sepulchre's, Northampton, and the Rev. John Ryland, who afterward honourably became his Biographer:—all resident in the town of Northampton. The Rev. Charles Thayer, † of Abington, the Rev. William Willis, ‡ of Little Billing,

MSS. of the Author, by his only surviving son, the Rev. T. Stonhouse-Vigor, Chaplain to the Bishop of Hereford.'

\* He wrote "A Vindication of the Evidences and Authenticity of the Gospel from the objections of the late Lord Bolingbroke," which forms a kind of supplement to our author's "Remarks on Lord Bolingbroke's Letters on the Study and Use of History."

† To this Gentleman the Latin Epistle on the Book of Job, was addressed.

‡ See anecdote relating to Mr. W. at p. 87.

In the chancel of Little Billing church, "on a small mural marble is an inscription to the memory of this gent. and of his sister Mrs. Sarah Willis, two worthy christian characters, much beloved and esteemed while living; they died lamented and regretted by all who knew their merit. He died Nov. 11. 1760, aged 45. She died Jan. 30. 1765, aged 54.

the Rev. Mr. Nixon, † of Cold Higham, all in the county of Northampton; the Rev. William Romaine, the Rev. George Whitefield, Rev. Mr. Kinchin, ‡ rector of Dummer, Hampshire, who being chosen Dean of Corpus Christi College, had first for his curate, the Rev. G. Whitefield, whom, on his going to America, Mr. Hervey succeeded in the curacy of Dummer; The Rev. Moses Browne, author of "*The Sunday Thoughts*", whose numerous family (he not being in affluent circumstances,) our excellent author used his influence in endeavouring to support. Dr. Cotton, of St. Albans, Dr. Wall, of Worcester, who furnished the two designs for the early editions of "*The Meditations*"; the Rev. Mr. Walker, of Truro, Drs. Watts, and Gill, Messrs.

† Mr. N. wrote the epitaph on Hervey, see *Herveiana*, part 1. page 118.

‡ In the Letters of our author, collected by Lieut. Burgess, is one to this gentleman respecting his inclination to throw off his gown. It is a long and excellent epistle displaying deep reasoning with Mr. Kinchin to remain within the pale of the church.

Pearsall, Cudworth, \* Gillespie, Witherspoon, and numerous other friends, and honourable Patrons and Patronesses, amongst whom may be ranked Archbishop Secker, † the Countess of Chesterfield,

\* “ Mr. Hervey’s acquaintance with this gentleman. (who wrote one of the best vindications of the doctrines of grace, in opposition to Sandeman’s Letters and Bellamy’s Dialogues) began in 1755. After this he was eminently useful in reviewing and correcting that good man’s writings. He commenced preacher in Mr. Whitefield’s connection, and was the intimate friend of Cennick. He published a Sermon on Mr. Hervey’s death, and three volumes of tracts on religious subjects. He also debated some points of gospel-doctrine, in a correspondence with Mr. Sandeman, at Mr. Hervey’s desire; and died pastor of an Independent congregation, in London, 1763.”

BROWN’S HERVEY.

† A few days before he died Mr. Hervey said, “ What would it avail me now to be Archbishop of Canterbury ? Disease would show no respect to my mitre. “ That prelate” (the most Rev. Dr. Thomas Secker) is not only very great, but I am told, has religion really at heart : yet it is godliness and not grandeur, that will avail him hereafter.”

Lady Frances Shirley, † Lady Huntingdon, &c. but besides these he possessed a friendship of supreme delight "in the King of Heaven", and observes, on his returning the popular works mentioned, to a friend, "were the ear of our soul tuned aright, there would be more music in this one sentence—" *I have called you friends,*" than in all the *Iliad*, and all the *Æneid*."

The following friendly act was performed by our illustrious author to Mr. Samuel Boyse, who wrote a Poem entitled "*Deity*," which Mr. Hervey, in his Meditations, calls "a very beautiful, sublime and instructive poem." And in his letters, he says: "It is a noble piece, quite poetical, truly evangelical, and admirably fitted to alarm and comfort the heart, to delight and improve. Hearing of the author's distress, this pious and

† Lady Shirley's residence was at Twickenham. With her Ladyship, Mr. Hervey for several years corresponded; the fruits of which on his side have appeared in honourable suit. "It was thought Mr. Hervey's true character was more legible here, than in his printed books: for he appears the same admirer of JESUS in his closet, as in his pulpit."



benevolent man sent him a present of two guineas, accompanied by some admonition and advice. Of this kindness, Boyse expressed a very grateful sense, in an elegant and pathetic letter, inserted in our author's works;\* which shows that, in his last moments he was not devoid of real piety. Indeed, he often appeared seriously disposed to religion; he frequently talked upon that subject; and probably he suffered very severely from remorse of conscience. The early impressions of a good education, were never entirely obliterated from his mind; and his whole life was a continued struggle between his will and his reason."†

\* Vide Works of Hervey, vol. 3. page 80. Rivington.

† "After a lingering illness, he died, in May 1749, in obscure lodgings in London, in the 41st year of his age; and he was buried at the expense of the parish." "This relation" (to use the forcible language of Dr. Johnson on a similar occasion) "will not be wholly without its use, if it remind those, who in confidence of superior capacities and attainments, disregard the common maxims of life, that nothing can supply the want of prudence, and that negligence and irregularity, long continued, will make knowledge useless, wit ridiculous, and genius contemptible."‡

‡ Biographical Notice in "The Classical Letter Writer."

## GENIUS.

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“ From Heav'n descends  
The flame of Genius to the human breast,  
And love, and beauty, and poetic joy,  
And inspiration.”

AKENSIDE.

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“GENIUS has been defined as that power of the human mind by which literary beauties are generated, and to which mankind have in all ages, and in all nations, rendered their willing homage. Under whatever character it makes its appearance, it excites attention. We gaze at its creative energies, and contemplate its effusions with a more than ordinary delight.” \* That Hervey possessed this ‘creative energy,’ will be acknowledged by all who have perused his works of imagination—they display a bright and vivid genius which was turned to the noblest and highest purposes for which man was created.

\* Introductory Essay to Evans's ‘Prose Garland.’

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That he was a man of a cultivated TASTE will be acknowledged by all. The *beautiful* and the *sublime* each in its turn, as it presented itself, produced in the mind of Hervey the exquisite but varied sensations which they severally are capable of effecting.

Religion is said to "refine the mind, and make it more susceptible of impressions from the sublime and beautiful;" as the Rev. Henry Martyn the missionary, has these observations in the Memoir of his Life: "Since I have known God," writes he, "in a saving manner, painting, poetry, and music have had charms unknown to me before."

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## LOVE OF NATURE.

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Oh! blest of Heav'n, whom not the languid songs  
Of luxury, the siren! not the bribes  
Of sordid wealth, nor all the gaudy spoils  
Of pageant honour, can seduce to leave  
Those ever-blooming sweets, which, from the store  
Of nature, fair imagination culls,  
To charm th' enliven'd soul!

AKENSIDE.

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As a lover of nature, Hervey "possessed an invigorated, ennobled, and elevated soul," by a contemplation of the works of creation, and "contrasted the varied aspects of nature with the mingled emotions of the heart," particularly displaying the religious principle. Every part of his works breathes in sweetest accents his admiration of the beauties of nature, of which he was a real lover, and possessed, in an eminent degree, the art of spiritualizing the objects of creation. During his

short residence at Dummer, he describes, in the most lively and interesting manner, his ride to two towns in its vicinity ; in a letter of May 7, 1737. The descriptions are so full and so minute in regard to the delightful rural scenery which presented itself, that from these "blooming sweets," alone an artist might delineate a pleasing series of landscape and woodland scenery drawings : they display his cultivated genius, in a most striking manner ; and the following descriptive sketch of the feelings excited in the man of taste and imagination by viewing the objects of nature, appears realized in the epistle :

—————"For him, the spring  
Distills her dews, and from the silken gem  
Its lucid leaves unfolds:  
Each passing hour sheds tribute from her wings :  
And still new beauties meet his lonely walks.  
And loves unfelt attract him. Not a breeze  
Flies o'er the meadow ; not a cloud imbibes  
The setting sun's effulgence ; not a strain  
From all the tenants of the warbling shade  
Ascends ; but whence his bosom can partake  
Fresh pleasure, unprov'd."

AKENSIDE.

The invitation of his college friend, Paul Orchard, Esq. to visit Stoke Abbey, which is situated in the romantic and picturesque county of Devon, could not fail of giving delight to one so passionately fond of the rural and sublime as Hervey. "The variety of objects, and the rapid change of scenery, in this county," observes a modern writer,\* "are truly astonishing. The views on our sea-coasts are uncommonly grand: the *Tama* and the *Lara*, with their various collateral branches, adorn an indescribable succession of beautiful scenes, and in many places assume the characteristics of a lake; our rivers are numerous, and pursue a devious course; sometimes foaming between immense rocks of granite, through a mountainous and barren country: at others gliding in silence through vallies of Arcadian beauty; now lost in the depth of solitary woods, and now sporting amidst the gayer scenes of cultivation. Our cottages are perhaps more picturesque than in any other part of England

\* Williams's Picturesque Excursions in Devonshire and Cornwall.

and we are not wholly destitute of those monuments of pristine magnificence and power, which are so numerously scattered over this island; in short, nothing is wanting but the disposition to enjoy these pre-eminent advantages of nature."

The description of a ride which Mr. Hervey took into Cornwall, given at p. 39 of the first part of this work, correctly describes the romantic appearance of that county, as we are informed by a gentleman who has lately made a tour through that part of the kingdom, and inspected Stoke (now called Hartland) Abbey. Paul Orchard, Esq. the late proprietor of this mansion, the son of the friend of Hervey, and the god-son of our author, has paid the debt of nature since 1811, at which period Lieut. Burgess dedicated to him the volume of Hervey's Letters. Kilkhampton church too was visited by our informant, owing to its connection with the author of '*The Meditations among the Tombs*;' and at Bideford he made a short stay—scenes which, on examination, must produce, in the admirers of this popular author, a peculiar feeling of delight.

Hervey had viewed the varied aspects of nature as severally presented in the counties of Northampton, Buckingham, Bedford, Middlesex, Hamp, Devon, Cornwall, &c. but he never quitted England, although he received many pressing invitations from his friends in Scotland to visit that country. \* The metropolis and its environs in their turn afforded him the invigorating charms of change of scene; and at that pleasing village, Tottenham, the country seat of Mr. Wm. Hervey, he spent much of his time, and there wrote a portion of his works. "At the end of Page Green stands a remarkable circular clump of elms called The Seven Sisters," which mark the spot where stood the house of Mr. Hervey's brother, which, we are sorry to observe, has since been pulled down.† "The church is situated on an eminence, almost surrounded by the Mosel, a rivulet, which rises in

\* Vide first part of this work, p. 79.

† The house in Miles' Lane has also been taken down and rebuilt.



**Muswell-Hill.** Over the porch is an apartment in which the parish business was formerly transacted. The vestry was erected in 1697, by Lord Coleraine, who made a vault in it for himself and his family. It has, indeed, the appearance of a mausoleum, having a dome leaded, and crowned with an obelisk.—In the town has been a cross from time immemorial. It was formerly a column of wood, raised upon a little hillock, whence the village took the name of High Cross. It was taken down about two hundred years ago, and the present structure erected in its stead, by Dean Wood." †

† The Ambulator.

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## AS AN ASTRONOMER.

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—————" With wise intent  
The hand of nature on peculiar minds  
Imprints a different bias, and to each  
Decreases its province in the common toil.  
To some she taught the fabric of the sphere,  
The changeful moon, the circuit of the stars,  
The golden zones of heaven : to some she gave  
To weigh the moment of eternal things".

AKENSIDE.

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In Hervey the "different biases" described by the Poet seem to have been united. That he had thoroughly studied the science of Astronomy appears from his '*Contemplations*.' It was "Dr. Derham's '*Astro-Theology*' which assisted him in his first learned ideas of the Starry Heavens, and led him into views of the whole Newtonian system of Philosophy."

He is said to have received much instruction in the science while he resided at Bideford, from an excellent mathematician of the name of Donn. who died of a consumption at the early age of 24, and whose funeral sermon Mr. Hervey preached, which is published, and appears a very eloquent and interesting discourse.

Had Mr. Hervey lived at this period and read Dr. Chalmers's excellent "Discourses on the Christian Revelation, viewed in connection with the Modern Astronomy," we think they would have met with his highest admiration.

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ANATOMY. "That Hervey thoroughly understood the structure and oeconomy of the human body, and had admirable skill in *Anatomy*" is evident from his descriptions in *Theron and Aspasio*.

## AS A LINGUIST.

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**"He eat largely of Hebrew, rioted upon Greek,  
satiated himself with Latin, and nibbled at French."**

**DIALOGUE IN THE SHADES.**

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That Hervey was a good Hebrew scholar we have already shown; and Ryland writes, "he entered into the simplicity, the energy, the imagery, and the majesty of the first language spoken upon earth; and to my certain knowledge, he was one of the first scholars in Europe for a familiar knowledge of the Hebrew Bible."

"He had," continues his biographer, "as masterly an acquaintance with Homer's Iliad and Odyssey, as most scholars in the world. Perhaps no man had a greater sensibility to the beauties of that daring genius, Homer: no man entered

with greater elevation, and penetration of thought, into the characters, the speeches, the actions, the ardent imaginations, the powerful passions, and the daring actions of valour in Achilles, Hector, and the other heroes in the Greek and Trojan armies : it set his soul all on fire !”

“ In a course of eight years Hervey had perused, with great attention, the select beauties of the Greek and Roman classics ; but in the year 1741, divine grace drew him from the feet of Homer and Demosthenes, to the feet of the LORD JESUS CHRIST, his heavenly tutor ; and there he abode for eighteen years. Now the Greek Testament was the darling object of his soul ; and in conjunction with the Hebrew Bible, were the great medium of his acquaintance with CHRIST. He roved through the flowery fields of the four Evangelists with admiration.”

“ He understood the beauties of the Latin tongue as well as any man , and perhaps better than most classical scholars in the world. Let me observe,” continues Ryland, “ that amongst

many of the classic authors, as he had one favourite among the poets, so he had one that he valued above all the prose writers, and looked upon as a master-piece of eloquent description, and that was the second part of Tully's book *De Natura Deorum*. If Tully had done as well on the first and third part of that book, he would have deserved the approbation and praises of the whole world."

From his letters we find that he had a slight knowledge of the French language.

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## TIME.

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"Time is a precious treasure, but of very uncertain tenure. We had need seize the moments, as they fly, and improve them to the best advantage."

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Hervey evidently considered *Time* as "a talent incalculable value," and was one who "improved life, and lived much in a little time." "Every morning," writes Ryland, "his grand question was, "what shall I do for the glory of CHRIST and the good of his kingdom in the world? How shall I best employ myself to-day in displaying the new beauties of scripture and of nature?"

Questions of this kind appropriately answered and filled up in the course of the day, would give no occasion for Hervey to exclaim when "the evening shades prevailed," with an illustrious character of antiquity, "*I have lost a day.*"

"He had a permanent activity for Christ," remarks this fervent biographer, "all the days of his life. If ever any man observed the sense and spirit of an old good rule, "count that day lost on which the setting sun sees from thine hand no noble action done," it was James Hervey. It is astonishing to think, that a man of such a feeble constitution could go through such a constant series of elevated thoughts and contemplations; such incessant writing for the public: such an extensive correspondence by letters, and such unwearied beneficence to the poor: every day, and every week; every month, and every year, to the last moment of his life, was filled up with love to CHRIST; love to his people, and to his country. With just propriety he might assume Mr. Bradbury's motto, *Pro Christo pro patria*; I live for CHRIST and my country."

"He was fervently active: his soul burned with ardour to do something noble for God every day of his life: he was zealous, like godlike Phinehas against sin; like David against Goliath; like



Christ scourging the buyers and sellers out of the temple ; like Paul preaching at Athens, when his spirit was stirred in him to see the idolatry of the city."

"He probably injured the health of a constitution naturally delicate," observes Mr. Knight, "by too intense study, and I have heard that he said, had he lived his life over again, he would not have studied quite so hard."

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"His CONTENTMENT with the allotments of providence" observes Ryland, "was so great, that I never saw the least mark of dissatisfaction or fretfulness in him. His FORTITUDE in bearing afflictions was wonderful ; but his fortitude in defending truth was more so. His spirit of FORGIVENESS OF INJURIES was almost unparalleled. If any body spoke ill of him ; if any person wrote him an abusive letter, his only pain was, to think

they were distempered or bad people; and in proportion as they were malignant, they were miserable: it was always the joy of his heart to do good for evil; and he did that good with the greatest ease and complacency."

TEMPERANCE AND CHASTITY. "With respect to his temperance and chastity," writes Ryland, "I believe no man in Great Britain, or in the whole world, was ever a more perfect pattern; and all his graces and conduct were under the direction of the most consummate prudence." If more need be said on the subject, it will be only necessary to mention his animadversions on immodest statues and paintings in his *Theron and Aspasio*.

It is well known that our excellent author had an exalted idea of the virtue of GRATITUDE,\* and it is almost needless to say that his exercise of this virtue, both towards God and man, was very great. His gratitude to Providence for protection over him during his journeys is strongly expressed in many of his letters.

\* Vide *Herveliana*, part 1, p. 38.

FILIAL AFFECTION formed a distinguished trait in the character of James Hervey: "his dutiful and affectionate behaviour to his parents" shines conspicuously in all his letters to them. 'How well might they rejoice in such a son.' "The Father of the righteous shall greatly rejoice: and he that begetteth a wise child, shall have joy of him. Thy Father and thy Mother shall be glad, and she that bare thee shall rejoice."

It appears that Mr. Hervey, when young, made some ESSAYS AT POETRY, and that he had a fine imagination, taste, and talents for this species of composition, is evident from his Meditations, which he could easily have converted into verse; and which was in fact executed, much to his satisfaction, by a Mr. Newcomb. He was a great admirer of poetical productions, but, as was said of Dr. Beattie, "he neglected the mountain of Olympus" for the hill of "Zion," and was more anxious to attain the character of a christian hero, than that of the greatest of modern bards."

To the lovers of the character and writings of the beneficent Hervey the following brief notices will not be considered as of too trivial a nature; for, it has been justly remarked, that "every trifling information concerning a great man, to his admirers ceases to be such."

In the year 1819, the compiler of this volume being at Weston called upon an aged inhabitant of the name of Middleton, and the conversation turned upon this pride of the village, whom she spoke of under the honourable character of "*the good Mr. Hervey*," descanting largely on his meekness, humility, &c. and observing how kindly he had used to speak to any of his parishioners who had been ill, saying, in an affectionate tone, "how do you do this morning?" thus displaying that

"Each word was mildness, and each action love."

"He was," she observed, "good for both soul and body."

The following communication, by the rector of Weston, shows that the excellent Hervey used his endeavours to "train up the children.

of his charge "in the way in which they should go," and left no means untried amongst his parishioners to make them acquainted with the Holy Scriptures, and render them good members of society, and happy in their own bosoms.

In a conversation which Mr. Knight had with two aged persons of Weston of the names of Spencer and Wells, they both mentioned the circumstance of having said their Catechism to Mr. Hervey. The former observed that he had used to set them portions or texts of Scripture to say by heart in the church, and hymns to repeat at his own house, and when they said them correctly and well, he rewarded them with plums and other stimulants, so pleasing and influential to the exertion of the juvenile mind.

These, and other similar accounts in this volume, shew,

"Though his sun has ceased to shine."

"what sweetnesses his remembrances" cast over the village, and it is evident that they are not here confined but illumine an ampler space

The following bequest to the popular subject of this publication, from the will of Robert North, Esq. of Scarborough, "a gentleman," like Hervey, "of exemplary piety and benevolence," and the founder of an excellent Institution for the education of children, \* we think cannot fail to interest

\* " Mr. North was the son of a Vicar of Scarborough, and a gentleman of liberal education. After completing his studies at one of the Universities, he visited the Continent, and was distinguished for the refinement of his taste and manners. In the latter part of his life he sought retirement, and seldom went abroad except to the church, which he regularly attended, not only on the Lord's Day, but on the other days of the week whenever Divine Service was performed. His whole deportment, indeed, was strikingly devout. He generally appeared to be absorbed in deep meditation, and was accustomed as he walked to make ejaculatory prayers, or fervent aspirations. Once in every year he had a sort of gala-day for the entertainment of his female friends, whom he charmed with his polite attention, the brilliancy of his wit, the anecdotes of his travels, and a variety of interesting observations. With the next morning he resumed his usual seclusion for the ensuing twelvemonth. He had some eccentricities of character, and lived many years in the full expectation of the millennium."

HUGHESMAN'S HIST. OF SCARBOROUGH.

star," in the effulgent realms of beatific brightness, "those heavenly regions, where bliss, and ecstasy, and perfect felicity for ever dwell." "We therefore bless thy holy name for this and all thy servants who have departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly Kingdom. Grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate." "Let us then be followers of him, as he also was of CHRIST, and we shall obtain and enjoy the same felicity through the same meritorious REDEEMER, to whom be praise and dominion for ever and ever, *Amen.*"



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J. COLE, PRINTER, SCARBOROUGH.

ORIGINAL LETTERS  
OF THE  
*Rev. James Hervey, A.M.*

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"A letter from Mr. Hervey will not  
be unacceptable."

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*On the Exercises of Juraments and Determining  
for the Degree of B. A.—On a Curacy  
near Bath, &c.*

To

The Rev. Mr. Hervey,  
at Hardingstone.

Honoured Sir,

I thank you for yours. You reprove  
me for my dilatory way of proceeding, very justly  
I own; and therefore I thank you for that also.  
I hope I shall from this time amend, and begin  
henceforward "not to be slothful in any business,"  
which is given me to do. I was examined yes-  
terday. I must do *Juraments* five times on Fri-

B



day, and be admitted to my degree on Monday. After which I shall easily *Determine*. Mr. H—ings tells me I must wear a Bachelor's gown. Mr. Farrer a little while ago, asked me to resign my room to a pupil of his, who is to come the middle of this month. To which proposal I have agreed, because I can live much cheaper by lodging out of College. I shall by this means save the expense of calling up, of bed-making, &c. as well as have a room at a cheaper rate, and pay for it only when I am resident. On which account I assure myself this step I have taken will be approved of by you and my Mother. I am sorry to hear of your being forced to go on with farming: I could wish you would let it, though at some disadvantage, and though we should suffer thereby something in our fortunes. As to the curacy by Bath I can give you no determinate answer. My friend (I believe) is a very sincere one; and I have reason to be assured, will do me what service he can. There is one person, who has had the offer of it before me; whether he will accept of it or no is not known. As soon as I know you shall know. You may depend upon it I shall not take one step in any matter of this nature without your counsel and consent. I hope you will send

OF HERVEY.

7

me a letter next week to wish me joy on being a Graduate. And in the mean time pray earnestly for me, that my joy may be real and full.

I am,

in haste,

Your dutiful Son,

J. HERVEY.

April 8.

1786.

Written, it is supposed,  
at Line. Coll. Oxford.

*His arrival at Bideford, and account of a melancholy  
accident to a Wedding Party.*

To Miss Mary Hervey\*,

at the Rev. Mr. Hervey's,

Rector of Weston,

near Northampton.

Bideford, Dec. 30. 1738.

Dear Sister,

'Tis long, very long, since I saw you, and you cannot wonder if I am desirous either of seeing you or hearing from you. I hope God has given

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\* The youngest sister of Hervey, afterward married to the Rev. Robert Knight, Rector of Weston Favell.  
" She was a sincere Christian, and died the death of the

you health, and enabled you to grow in wisdom, as well as in stature, ever since I left Northamptonshire. O! may you, may I, may all our dear relations go on growing and increasing in all goodness, then, whether we meet again or not in this world, we shall doubtless have a blissful meeting and an everlasting fellowship in the kingdom of Heaven.

I am now at Bideford, a sea-port town, about 14 miles from Mr. Orchard's. Shall preach here to morrow, and intend to stay a week or more.\*

As soon as I came into the town, (see how frail and uncertain our life is!) I received the news of a most surprising and melancholy accident. A boat

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righteous, with a hope full of Immortality through Christ, June 14. 1799, in the 76th year of her Age." In the closing scene of her life, she made use of the same words of the Psalmist, which her good brother (as she had used to call him) had uttered before, on the approach of death, "My flesh and my heart fail me, but God is the strength of my heart and my portion for ever."

\* It will be observed that he had not at this period obtained the Curacy of Bideford, as we find he did not enter upon it till the year 1739.

ED.

with about 16 or 17 passengers in it was overset, and every soul was drowned. They were going to celebrate a wedding, and the intended bride and bridegroom were on board. Let us learn, dear sister, from this fearful dispensation of providence to be ever in expectation, and daily in a preparation, for our last great change. Let our loins be girded about with holy circumspection and watchfulness; let our light be burning with unfeigned devotion and piety, that we may be in continual readiness to meet the everlasting bridegroom, for if he should come at an hour we look not for, and find us unmeet for his holy presence, good God! what would become of us! These poor people thought as little of a hasty summons into the other world as we do; yet such a summons was issued out for them by that absolute LORD "who killeth and maketh alive, and none asketh him, what doest thou?" O! what little reason have we to place any dependance upon any thing under the sun! Yea, what great reason have we to account it all as deceitfulness and emptiness, a wretched scene of false and amusing vanity! They promised themselves the pleasures and merriment of a wedding, but behold, in a moment, in the twink-

ling of an eye; they are hurried away to the Judge of quick and dead, there to be tried for everlasting life or everlasting death. All the good their providence for the marriage is left behind; and they for whom it was provided are sunk deep and rotting in a watery grave; their own flesh being now a feast for voracious fishes. Let you and I, dear sister, be taught hereby to sit loose to the enjoyments of this transitory world; not expecting our happiness from any of its fleeting goods; but from the possession of holiness and righteousness. The one will be an eternal portion, such as can never be taken from us; the other emptier than wind; and uncertain as uncertainty itself; such as we are not sure to keep one hour, and such as in a little time we are sure to lose for ever and ever. You see I am obliged to put an end to my epistle, but I shall never put an end to my wishes and prayers for your early piety; and eternal happiness.

I am,

your loving Brother,

J. HERVEY.

My duty to Father and Mother, and love to Sister Betty.\* Shall be glad to hear from her or you. I hope my last letter and the bond came safe to hand.

\*Afterward Mrs. Clark, of Hardington.

Ed.

*On being a Candidate for Priest's Orders.—On  
"The Family Instructor," &c.*

To the Rev. Mr. Hervey,

Rector of Weston,

near Northampton.

Honoured Sir,

Your last I received a long time ago,  
too long an interval I own to let slip without pay-  
ing my thanks for it. My being Candidate for  
Priest's Orders is put off till Christmas. I had not  
got my title, testimonials, and scarcely my certifi-  
cate, soon enough to be lodged in the Bishop's  
hands, twenty days before Ordination, which his  
Lordship insists upon being done. I am sorry to  
hear of the trouble you have from

Alas!  
what strangers are we to meekness and gentleness,  
long suffering and forbearance, disinterested loving  
kindness, and the cordial affection of christianity.  
If the SON OF MAN were to come at present, I  
fear he would find as little of these divine virtues,  
as of faith, upon the earth. Delay Lord for awhile  
thy coming to judgment, and come in the  
prevailing power of thy grace, that, we may first

be made an acceptable people, prepared for thy last tremendous advent! *Amen!* What you say of— makes me more and more desirous to have as little to do with the purses of a parish as possible, I would have no dependence nor demands upon them, *Quantas enim, quam miseras lites, res pecuniariae non raro cient!* If I am to be a fisher of men, let it be in quiet and untroubled streams. \* \*

And when all these points are settled, and provision made against the uncertainty of our frail lives, I shall wish both my honoured parents may live long, see many good days, and at last come to their grave, full of faith, and full of holiness, as a shock of corn cometh in, in his season.

I am now in Cornwall, at a worthy friend's house,\* whither I have forgotten to take your letter, so that if I must omit to answer any material passages, you will know to what causes kindly to ascribe it. Mr. Orchard's house lies in a low valley, about a mile distant from the sea, and from it

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\* Probably at the Rev. Mr. Thompson's, Vicar of St. Gennys, Cornwall, whom he styles "his inestimable brother."

those immense waters cannot be seen, but this is situate upon a rising ground, just upon the edge of the ocean, whence I have a daily prospect of the works of the Lord, and his wonders in the deep. O that I may feel the work of his renewing grace upon my soul ! and at last experience the wonders of forgiving mercy, the wonders of redeeming merit, in my pardon and salvation !

I have met with a couple of small volumes lately that please me exceedingly. I think they are written both judiciously and piously, from a deep insight into human nature, and a thorough understanding in the pure and undefiled religion of the gospel ; excellently calculated for abundant usefulness. They run in the method of plays and dramatic performances : and yield the entertainment secreted from the defilement of those admired, but corrupting pieces. 'Tis called "*The Family Instructor*," a book high in my esteem. I wish you would put it into my sisters' hands, and earnestly advise them to fix it as a settled maxim in their

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minds, that they read over holy books to no purpose, unless they learn to live them over.

Your dutiful Son,

J. HERVEY.

Without Date or Residence.

Post-Mark, LANCESTON.\*

\*This letter we may conclude was written in 1739, as Mr Hervey appeared at Exeter about the end of December in that year to pass an examination for Priest's Orders, and was admitted a short time before Christmas-day. "O ! that I may faithfully" observes he "execute the office I have so solemnly undertaken. It is in all probability, my ne plus ultra, in the ministerial advancement " He then describes to his friend Paul Orchard, Esq. the elegant dinner which was prepared for the occasion, in these sprightly terms:

"After the Ordination we dined at the palace, and a sumptuous dinner there was. I do not remember to have seen a more rich and elegant entertainment. It was really what the ancients called *cœna dubia*, diversified with such a variety of tempting and delicious dishes, that the guests are at a stand for awhile, and scarce know which to fix on. I thank Providence that has not cast my lot among the voluptuous and useful dangers. May He ever bid me be

"Non invidenda

"Sobrius aula!"

*On his Father's illness.*

To Mrs. Hervey,

at the Rev. Mr. Hervey's,

Rector of Weston,

near Northampton.

Honoured and dear Mother,

I had finished, and was subscribing a letter to my brother William, when yours came to hand. I was complaining of the silence of all my relations, but little did I think that it was owing, on my dear Father's part to so unhappy a cause. I am grieved to hear of it; and wish I could lighten his burthen by sharing some of his pain: but I can only pray that the merciful God who is infinite in his goodness, as well as terrible in his doings, would support my honoured father under this severe trial. *Amen*, blessed and gracious God, *Amen*! Thou hast sent thy rod to correct, oh! send thy staff to comfort! Let thy everlasting arms be underneath him, and the consolations of thy spirit strong upon him! Make thou all his bed in his sickness, and command the affliction to work effectually for the joint good of him and his;

both of him who suffers, and of those who sympathise with him! Oh! give thy distressed servant, our dear father, give him, most compassionate God, patience in this time of adversity. And in thy due time restore him to health, and "compass him about with songs of deliverance!" Hear us adorable LORD, for his sake who sweat blood for us in Gethsemane, and poured out his soul unto death for us on Calvary. For his sake, who felt the keenest edge of mortal smart for us on earth, and ever liveth to make powerful intercession for us in heaven; even JESUS CHRIST, thy dearly beloved son. *Amen.* Were I at any tolerable distance, I would fly to attend on my honoured Father in these his afflicted circumstances; but, O! tis so long, so tedious a way, and I am at my best estate so languid, such a weakling, and so unfit for fatigue, that I must content myself with praying for his welfare; and wait in earnest expectation of hearing of his recovery. Yes, indeed, I should sincerely rejoice to see again the Father that begot me, and the Mother that bare me. May God, if it be his holy will, indulge me this satisfaction. I must conclude, lest the post be gone

Please to present my duty to my Father, assure him of my most earnest prayer to the God who "killeth and maketh alive, who woundeth and bindeth up." O ! that they were better and more prevailing through the mediation of CHRIST. Give my love to Sisters, and believe me to be,

Honoured Madam,

Your dutiful and sympathising Son,

J. HERVEY.

Bideford, Feb. 15. 1740.

*On flying from infections——On wealth  
unjustly gotten, &c.*

To Miss Hervey.

Dear Sister,

Your letter was the first I ever received from a Sister, and gave me a pleasure I never enjoyed before. My Sister Clark, I suppose is taken up by domestic business, and the care of a family ; and this is the reason I have no line from her. I hope your hurry is over by this time, and the alterations in your house finished. We build, but alas ! know not who shall inhabit ; we heap up riches, but cannot tell who shall

gather them. Every thing on earth is uncertain and precarious. Happy they, who are daily securing to themselves an inheritance incorruptible and undefiled in Heaven. I should be glad to hear how my aunts are after their return to their own dwelling. In vain sometimes, we fly from infections, diseases, and death. They follow us like our shadow and dog us wherever we go. Could we take the wings of the morning, and shoot like the sun beam to the uttermost parts of the earth, yet even there the contagion would find us. Yes, in spite of all our caution, it would assuredly find us; unless God vouchsafed to interpose for our preservation. Let us engage his protection, and secure his favour betimes, then in all dangers and adversities, his faithfulness and truth, shall be our shield and buckler. Blessed are the people that are in such a case; yea, safe, and happy are the folk that have the LORD for their safeguard. I wonder whether Mr. B———has accommodated matters with his prosecutor and is returned to his seat at B———. Wealth unjustly gotten, is often seen to fall away, like water that runneth apace. The curse of God attends it, and like a corroding

canker, consumes it utterly. Awful is that Scripture, which expressly says, "He that getteth riches, and not by right, shall leave them in the midst of of his days, and at his end shall be made a fool."

You will please to present my compliments to your acquaintance, to Miss Collins, Miss Cooper, and Miss Howe. When you visit any of your poor neighbours, pray remember me kindly to them. I hope, dear Sister, you pray often for yourself, and don't forget to pray sometimes for

Your affectionate Brother,

J. HERVEY.

Bideford, Jan. 21. 1741.

*On an early death—On his health—Death of  
Lady Anglesea—The Holy Sacrament, &c.*

To Miss Hervey,

at the Rev. Mr. Hervey's,

Rector of Weston,

near Northampton.

Dear Sister,

My Mother's disorder that a little while ago was abating, is now I hope, quite gone. A little boy that lives over against me, lies dangerously ill of the same disorder. A looseness has

been upon him a considerable time ; it was extremely violent, and turned to the bloody flux. He is at present in a very low and languishing condition ; if not at the point to die. I pity the poor Mother. Her case, I believe, will very quickly be exactly parallel with that of the disconsolate mourner's at Nain. There are the very same circumstances of misery to aggravate the loss, and sharpen the calamity. What was said there, may be said with as much truth here. That "the deceased was the only Son of his Mother, and she was a widow!" You see, Sister, youth may die as well as age; the blossoms drop as well as the ripe fruit. There are many young names in the register of deaths, and abundance of short graves in the church-yard. May this be an effectual admonition to young people ! May this awful consideration incline them, and may the divine grace enable them "to number their days, and apply their hearts unto wisdom."

My Father orders me to give a particular account of my health. At present, I am tolerably well. Sometimes I feel a languor in my limbs,

and sometimes a hoarseness in my voice. Stirring about agrees with me. Visiting my neighbours gives a little briskness to my spirits, and cheerfulness to my temper. The GOD and FATHER of our LORD JESUS CHRIST, I trust, will order all for good.

As to my other affairs. The mare is disposed of, and has been long ago. I am to have for her, the money she cost me. My R——s resolutions relax. His mind softens, and his fist opens a little. Whether through constraint or a sense of honesty I know not. However he has dropt his design of with-holding part of the payment, and consents to allow me for the work done by my kind friends. My Father hints that I have lost a valuable friend, by the death of Lady Anglesea. His conjecture is too true. Not a friend only, but the best of my friends, is gone with her Ladyship. She was the most liberal, as well as the most exemplary of all my parishioners. What gratuity I am to have for preaching the funeral sermon, is to me a secret. The Gentleman entrusted with this business, has been at my lodg-

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ings three or four times: with a design, I presume, of executing my Lady's orders; but I happened always to be abroad.

I shall be glad to hear from Sister Clark. She may put her letter, together with yours, in the frank enclosed in this, You will pay my compliments to Miss Collins, and Miss Howe, and wish my Cousin Roberts joy in my name. Hannah and old Coley, and all my neighbours at Weston, remember me kindly to.

The foregoing was written ever since Tuesday, and now 'tis Sunday. Business has intervened, and many, many avocations have diverted me from finishing. The youth mentioned in the beginning, is gone to his long home. I am going to do the last office to his remains, and expect every minute to be called to the house of mourning. May this stroke of Providence awaken the younger part of my flock to seriousness. Gay and giddy as they are, death may be at the door.

The Holy Sacrament was administered among us this day. We had two new communicants,

both of them young; and I hope both of them enlightened by divine grace, to see the things belonging to their eternal peace. Dear Sister, do you continue to commemorate our Redeemer's death? Do you often think upon the nature of that holy ordinance? Do you meditate on that new Covenant which is sealed in the Sacrament? Do you remember what my Father said about it, when he lay upon the bed of languishing, and thought himself upon the brink of eternity? Do you willingly give yourself up to the obligations of it, and wait in humble expectation of its benefits? Having put our hand to the plough, we must not in any wise look back.

The poor youth is committed to the dust and gone to that repose, from which he will never arise, till time is expired, and the heavens are no more. Present my duty to my Father, thank my kind Mother for her care of me, and always pray for,

Dear Sister,

Your affectionate Brother,

J. HERVEY.

Bideford, Oct. 4.

1741.

*Congratulations on the birth of a Niece, &c.**To Miss Hervey.*

Dear Sister,

I received the favour of your letter; and could not forbear being pleased with the kind contents, as well as commending the propriety of the spelling. I return my thanks for the care you have taken in transacting my business with Mr. Rivington. I hope you were agreeably entertained at his house; I don't doubt but you were respectfully received and genteelly treated. If you see Mr. Staple, please to make my thankful acknowledgment for his franks. They are now peculiarly acceptable, and are reserved to convey packets of considerable size, and some importance. I wish you joy of your new Niece and congratulate my Brother and Sister on the birth of their daughter, and on the christening of Miss Amabella. We all wish her a long life, abundance of happiness, and as much holiness as distinguished her great Aunt and her name-sake. I saw Mrs Cooper yesterday, she enquired after your health, and also whether you have been to stay two or

three days with Mrs. Purchase? As you will often see the babe and sometimes have her in your arms, you will remember that the glorious Son of God, whose outgoings, were from everlasting, once became an infant of days for you. He who made the world, and upholdeth all things by the word of his power, vouchsafed to be made of a woman, and to be born under all the pitiable circumstances of infantine weakness. This little one has a warm room, and soft pillow to lie on; but the blessed Jesus, when a babe, had a stable for his chamber, and a rugged manger for his cradle; when grown up to a man, had not where to lay his head. He became thus poor, that you and I, dear Sister, might be rich; rich in the favour of God, and in the joys of eternity. I must write to Mr. Burton, Sir John Thorold and Mr. Rivington, therefore you will excuse me from adding any more, but my tender respects to Betsy, my love to Brother and Sister, and to yourself,

Who am,

Your affectionate Brother,

J. HERVEY.

Weston, Jan. 25, 1747.

LETTERS

*On a Journey to London, &c.*

To

The Rev. Mr. Hervey,

Rector of Weston,

near Northampton.

Honoured Sir,

You are long before this appriz'd of my most unexpected and unaccountable excursion. Mr. Hartley promised to come to Weston, and inform you of, as well as reconcile you to, my whole conduct. He, Dr. Stonhouse, and Mr. Whitefield constrained me to take the journey.\* I was extremely unwilling, and have often wished myself at home again. I have often been blaming myself, therefore hope you will be the more ready to excuse. I find, I am a person of no resolution; cannot withstand importunity; not fit for the world.

\* This visit to London was probably made in the winter of 1749, when his friends formed this design of conveying him thither for the benefit of his health, which was then much impaired by his great attention to duty.

I humbly thank God, I am arrived safe at town. We had pleasant weather, and no misfortune. Rode commodiously enough, and found sufficiently good accommodations by the way.

I am now at Mr. Whitefield's house. Where is every thing neat and convenient; great care taken of me, and a hearty welcome given me. Here, I believe, I shall take up my lodging, as often as I come to London. It lies in the way to Tottenham; is very open and airy; and has no bugs: a sort of city gentry for whom I have no great fondness.

I write this night to Oxford, in order to prevent Mr. Gubb's coming to Weston. I hope my Mother has taken some care to get my parish supplied. I will very readily pay the gentleman that officiates. I was the less peremptory against the trip to London, because it was my Mother's inclination, that I should try, whether change of air would afford me any relief. I now shall have an opportunity of making the experiment. The success is in the hand of an unerringly wise, and

infinitely gracious God. And though I should be glad, if it be the divine will, of a restored constitution; I should be much more desirous of a resigned and thankful mind.

I have just seen my Brother. He presents his love and duty; and is setting out for his family in the country, who were all well when he saw them last. I desire my Mother to send me some shirts, a silk handkerchief or two, a pair of shoes, and any thing that she thinks necessary, and I may at present forget. I have already bespoken a new suit of clothes, and a wig. Dr. Stonehouse, when he pressed me into this expedition, put five guineas into my hand, for which I am accountable. I propose to abide in the City all day to-morrow; and to visit my relations in the Country on Monday; when my Brother intends, God willing, to bear me company. Any letters that may chance to come to me, be so kind as to transmit to me in a frank; two franks you will find in my study, on the top of my writing desk. I would not have Mary clean my Study, lest she should displace or lose any papers, of more im-

importance than they appear to be. I can think of nothing more at present, needful to be mentioned; but conclude myself with duty to my Mother, and love to Sisters,

Honoured Sir,

Your dutiful Son,

J. HERVEY.

Saturday night.

Year and day of the month not mentioned or torn off.

It appears to have been written at Mr. Whitefield's house in or near London.

R. H. KNIGHT.

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*On Christmas, &c.*

London, Jan. 8, 1750.

Dear Sister,

I am now at Miles's lane, beginning the new year with my Brother and Sister. The parcel from Weston came safe last night; for which I am commissioned to return the united thanks of the family. Please to inform my

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Father that his edition of Whitby on the New Testament, has not the dissertation on the imputed righteousness of JESUS CHRIST. In which the Doctor sets himself to oppose the opinion of good Bishop Beveridge, and for which alone I borrowed a set of Mr. Rivington. I desired the loan of but one volume ; but he was so genteel as to send me both.

Most people would think it too late, to wish you a happy Christmas. But I am inclined to believe, that it would not be improper to keep Christmas, in one sense, all the year round. I mean it would not be improper to keep up a grateful sense of the blessings, which at this season, we commemorate. This should be appropriated to no particular times ; but be lively and warm in our hearts, in winter, and in summer, "from the flower till the grape is ripe."

Methinks, if we would exercise gratitude or enjoy comfort, our blessed Lord's most important and delightful words, should frequently be in our mind, should never be out of our memory. God

*so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish but have everlasting life.*

God loved the world, apostate and rebellious as it was, Though we were void of all worthiness, full of every provocation, and altogether become abominable, yet the great eternal Majesty of heaven and earth vouchsafed, not only to spare us, but to love us. Was not this free goodness, unmerited mercy? A proof, that all our salvation, from the foundation to the top-stone, is of grace, of grace. God so loved fallen mankind! In such a manner, as no words can express, no thought can imagine, but his own transcendently rich gift could sufficiently declare. So, as to give what was of more value, than all creatures, all worlds, all heavens, even his only begotten Son. Give Him on purpose that he might take flesh, submit to infamy, and suffer death, for our sake. And by this meritorious humiliation, what—O!, what has HE procured for poor sinners, HE has procured, what comprehends our whole felicity, *That we shall not perish, but have everlasting life.*

Not be undone for ever ; not be banished from the blissful presence of God ; not be consigned over to unquenchable burnings ; which is the recompence our iniquities deserve. But that we shall be admitted to the divine favour, be renewed by the divine spirit ; and have, when this short hour of probation is over, the complete and endless fruition of the glorious godhead. This is the portion, not of all, but of those, that believe. *Whosoever believeth on me*, says our SAVIOUR. By believing, we are interested in CHRIST, and become partakers of his great salvation. CHRIST's death is the *meritorious*, but faith is the *instrumental* cause, of our final happiness. Faith is, as it were, the eye that beholds, and the hand that applies, what the gracious Redeemer has obtained for us. It should therefore be our great concern, both to have faith, and to have it increased more and more. For this end, the scriptures are given, the holy spirit is promised, and the sacrament is administered. And for this I beseech the GOD, and Father of our LORD JESUS CHRIST, that he would "fulfil in you all the good pleasure of his will, and the work of faith with power."

Present my best thanks to my Father and Mother for their kind letters, and good wishes. Mrs. Piriam sends his compliments; dined with us; and, I suppose will spend the evening here. Bell is as brisk as ever, and——is not a little pleased with her Aunt's letter. Remember me to Mary and Stephen, and when you have an inclination to exercise your pen, tell me what you think of that TRUE FAITH, which our LORD recommends both to you, and to

Your affectionate Brother,

J. HERVEY.

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*On some curious Fire-Works—On a new edition  
of "The Meditations," &c.*

For

The Rev. Mr. Harvey.

Honoured Sir,

Your favour dated Dec. 31st is now before me; for which you will please to accept my thanks, and my Mother likewise for hers. The money for Mr. Browne is not wanted as yet. When it is I hope my Brother will deposit it, till

you can remit it. I think, I satisfied you about my borrowing Whitby's Exposition; in the letter to my Sister. I heartily wish Mr. Edwards may please you, and edify the parish; may convince sinners of their want of CHRIST, bring the convinced to believe in CHRIST, and establish believers, in the faith of CHRIST; and O! may faith purify the heart, and work by love.—The night before last I was invited to sup with a gentleman whose house commanded a view of the Artillery ground, in which were exhibited some curious fire-works, in honour of the Prince of Wales's Birth-Day. They were elegant and entertaining; but did not answer my expectations. I find every thing finite fails upon the trial, and frustrates our wishes. But God is an infinite and boundless good; that more than answers, more than satisfies all the desires of the soul. The Psalmist seems to have a deep sense of both these truths when he says "whom have I in Heaven but thee? and there is none upon earth that I desire in comparison of thee." I am now at Mr. Whitefield's, but have lately been for about a fortnight at Miles's Lane.

Mr. Rivington was with me this morning. He has advertised the new edition of my books, and has fixed upon the 31st instant for the day of publication. Then there will be five thousand volumes ready for sale. O! may they be five thousand trumpets to proclaim far and near the glories of Him Who died for our sins, and rose again for our justification. If you enquire about my picture, Mr. Willis will be so kind as to inform you. I am quite tired of sitting to the painters. If you and my Mother think Mr. Thayer\* would accept of a couple of gallons of Rum, Brandy or Shrub, I would very gladly make him a present; and when my Mother's stock of Shrub is out, she may command a fresh supply

From

Your and her

Dutiful Son,

J. HERVEY.

London, Jan. 23. 1750.

My duty to my Mother, and my love to my Sisters.

\* Mr. Willis was Rector of Little Blithing, and Mr. Thayer, Rector of Abington, both very near Weston Favell.

A. M. KNIGHT.

*Notice of a blow that alarmed the Court, &c.*

Honoured Sir,

Your favour of the 14th instant came to my hands in due time; for which you will please to accept my thanks. I heartily join with you in wishing that your leg may be speedily cured; and that the affections of us all may be weaned from this world of trouble, and fixed there where Jesus dwells, and true joys are to be found. I shall be very well pleased to receive an account of all the money you have laid out on my account; and shall be equally ready to repay whatever you have disbursed. My account is written in shorthand, and contained in a small purse in the box that is locked up. To the best of my remembrance it stands thus, to old arrears 12 £ 12s. 0d. To piece of grey stuff for lining of gowns, bought at Whithorn's sale, the price of which my Mother can recollect, which was to be shared betwixt yourself and me. The half I think amounted to about seventeen shillings. Another article is the Visitation-fees; you can tell, having the receipts,

what these things came to. I should be glad if you would pay Richard Welsh for shaving me. There were six or seven weeks deficient, but I would not make a deduction for them. Let him have the full pay, three shillings. I thank you for getting the half guinea of G——'s debt. You might secure him from any future demand of that little sum, by giving him a receipt.

You have heard, no doubt, of the blow that has alarmed the court. May it teach them and us, with a convincing and abiding energy teach us, "That all flesh is grass, and all the goodliness thereof as the flower of the field. The grass withereth, the flower fadeth, but the word of our God endureth for ever." They that are born heirs to a crown must "inherit worms and creeping things." May we then be heirs of the promise; heirs of salvation; heirs of God, and joint-heirs with CHRIST!—My Brother and Sister send duty and love. 'Tis my Sister's birth-day. We have been drinking her health, and yours. Mrs. Peryer sends her compliments to you all. My Brother desires me to tell you, if you have any money to be remitted, it may be done by means of

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Mr. Alderman Agutter and his son Mr. Hilerden,  
My duty to Mother and love to Sister,

From,

Honoured Sir,

Your dutiful Son,

J. HERVEY.

March 21. 1750.

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*On taking a Ride in Enfield Chase—On hearing  
Mr. Romaine preach—On a prescription—His  
Portrait, &c.*

To

The Rev. Mr. Hervey,

Rector of Weston,

near Northampton.

Honoured Sir,

I took care to answer all your letters by the very first return of the post, and will very readily write, as often as shall be agreeable to you. I thank you for your trouble in providing a supply for Collingtree. Mr. Willis acts like himself, with a friendly generosity. It grieves me to think, that I am not able to make any returns of his kindness. Grateful acknowledgments, I hope, you will transmit; and these are all that I can pay,

I congratulate yourself and my Sister, on the continuance of your health; may you long enjoy this valuable blessing, and love that gracious God, who is the "strength of our life, and the length of our days!" I bless the Divine Providence, for removing in some measure, my Mother's disorder; and hope your next letter will bring me an account of her thorough recovery. Last week, I was at Tottenham for several days. One afternoon, we took a very pleasant ride into Enfield Chase. The air was hot, and made my spirits low; but we had some enlivening conversation; on the glorious perfections of that God, whose works we beheld. The coachman mistook his way; and kept us out till eight o'clock. But Providence hung a lantern in the sky (the full moon I mean) and preserved us from misfortune, and from violence. May we be sensible of the deliverance, and adore our great deliverer. On Sunday, I heard the celebrated Mr. Romaine preach. He once came to see you at Hardingstone, or rather called upon you, with Mr. Shipway. He is now a very popular preacher; much admired, and, I think, deservedly. His Text was Romans 5, v. 1. He shewed us, 1st. What

justification is. 2d. What is the nature of justifying faith. 3rd. How this faith is wrought in the soul. I wish my Sister would consider these points, and when she writes, favour me with her sentiments upon them. Mr. Romaine handles them as a preacher ; but we should all know them, as christians ; and all be saved by them, as candidates for heaven. I cannot say, that my health is at all bettered. I don't remember that I gave any such hint to Dr. Stonhouse. Going to church (St. Dunstan's) though I went in a coach, and dined at a Gentleman's house, near the church, fatigued me. At dinner I met a very compassionate and benevolent physician, who desired me to take daily some strengthening and restorative drops, of his own prescribing ; from which he assured me I need be apprehensive of no danger, but, he hoped, I should receive considerable good. The next day he sent me a large vial full of them ; which I have begun to use. I have sat twice for my picture,\* and to-morrow the painter comes to

\* This portrait is now in the possession of Dr. Hervey, in London ; and I am informed that " the copies which appear in his works, though strongly marked in the outline, do not convey the expression which is to be found in the original painting "

E.D.

gives the finishing touches. The shadow of a shadow ! May the gracious God, paint the image of his dear Son on my poor depraved heart.—The Artist is a German ; said to be a fine hand.—My Sister's excuse was not feigned, but real. She is in a fair way of bringing you another grand-child. Her little family is in good health. Bell is a prattling lass, and Betsy behaves very prettily. Considering how she was humoured, when a oneling, I think her behaviour is extraordinary. The Mare, I presume, has recovered from her hurt on the eye. My Brother rides her, if I mistake not, to and from his country-house. He called upon me last night, and this morning. For Mr. Whitefield's house lies in his way. He has a little disorder, I suppose a cold, settled in his eyes. He has taken physic, and intends to lose a little blood, which I believe will remove it, and do him good in other respects. I have entertained thoughts of returning home very soon. But if you choose that I should stay, and make trial a little longer, I should be glad to have my manuscripts here. Some of them, I think, lie on the chair at the right hand of my desk. There

are others, but I forget where they are laid. If my Sister can find any others, containing Dialogues or Letters between *Theron* and *Aspasio*, I desire she will pack them up, carefully, and send them by the coach; and let me know before-hand by a line, that I may send for them, and where I may send. If I should want assistance after Michaelmas, I should rather employ Mr. W—s than Mr. W—d. I hope Mrs. C. will remember the conversation we had in the great parlour, and more frequently seek unto her heavenly FATHER; both for the communication of his spirit, and the sanctification of her troubles. Her sovereign remedy is prescribed by the apostle, "If any be afflicted, let him pray." My love to her and Sister Molly, duty to yourself and Mother, concludes from,

Honoured Sir,

Your dutiful Son,

J. HERVEY.

London, Sept. 11th, 1750.

*On Sickness—His Portrait, &c.*

To

The Rev. Mr. Hervey,  
Rector of Weston,  
near Northampton.

Honoured Sir,

Your favour of the 13th is now before me. I thank you for your kind wishes relating to my health. I am the same languid creature in London as I was at Weston. The drops sit very well upon my stomach, and I think, cheer my spirits, but make no addition of strength to my enfeebled constitution. However, as you justly observe, so small a time is scarcely sufficient for a tolerable trial.

My Brother I saw last night. His eyes are better, and in a day or two, I hope, will be quite well. The children also are upon the mending hand. I am now in town, but intend to go to Tottenham, if I live till the evening. I hope this will find my Mother perfectly recovered. A young lady with whom I was in company on Sunday night, was seized soon after with a malignant

fever, and is now gone hence, and to be seen no more. How kind is the Divine Providence in giving us these warnings, and not making us examples to others ! May we be found in CHRIST, clothed in his righteousness, and renewed by his Spirit; then we need fear no evil; to die will be gain. I am very sorry to hear of my Sister's disorder. Hope God will direct you how to proceed, and accompany your management with his heavenly blessing. I would have her not be dejected, but often read, and seriously meditate upon the 12th chapter to the Hebrews. God, the all-wise God, afflicts her, because he loves her. Afflicts her, to withdraw her affections from a vain but enchanting world, and bring her to partake of that substantial happiness, described in the 22nd, 23rd, and 24th verses. God deals with her, as with a dear child. Though he had one SON without sin, he never had a SON without sorrow. Psalm, L. v. 15. is a comfortable promise, and a proper direction for her.—When the picture is finished, you shall have as many of the mezzotinto prints as you please; or the original drawing, if you choose it. The manner of proceeding

is this; a large picture is drawn, in oil colours, such as those you have removed into your apple-chamber; from this a smaller is taken, to be a guide to the engraver. And from his copper-plate is struck off any number that is wanted. A generous gentleman promised to be at the whole expence of drawing and engraving, and to give me the copper-plate, to make what use of it I pleased. The artist that draws the picture is sent over by some Connoisseurs from Germany, to take a portrait of all the very eminent men in England. Among whom Mr. Whitefield is named; whose picture has been drawn, and is to be sent into Germany. He draws mine with no such view; only to furnish out a plate for some mezzotinto pieces: Rivington offered to defray the charge of drawing and engraving, provided the copper-plate and prints might be his own. But his offer coming after the gentleman's promise, was declined. You have not seen Mr. Willis very lately; he has favoured me with a letter, and will at your next interview inform you of the contents. If you send my MSS. papers, please to look for them

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on the chair that is on the right hand of my desk ; if you find elsewhere a bundle of papers containing conferences or letters between *Theron and Aspasio*, please to send them also. Please to send all the pieces of paper, written in short-hand or not that are to be found in the book that lies on the desk. No matter how confusedly these short-hand notes are put up ; I shall be able I hope, to digest and regulate them. I like my quarters both in the city and country, am contented to stay, and wish to have the MSS. with me, because if I should not study, and proceed with the composition, I could shew what is already written, to some friends, for their correction. Should not my Sister come to London, if her leg under your regimen does not get better ? My Sister Hervey will be very glad of her company, and often tells me she hopes she will come soon. I am writing to Mr. Willis, but shall not be able to finish before the Tottenham stage sets out. Must defer my acknowledgments to another post. When I will also write to you, and acquaint you with the state of our health. Hoping to receive a letter from

you by the next mail. For we shall all be solicitous to know how my poor Sister is. Committing her, and you, and all my relations to the mercies of the once dying but now exalted Jesus, I remain,

With duty and love,

Honoured Sir,

Your dutiful Son,

J. HERVEY.

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*On his Sister's illness—Complimentary Verses  
on his Meditations, &c.*

To

The Rev. Mr. Hervey,

Rector of Weston,

Northampton.

Honoured Sir,

Your favour of the 27th is before me, and my Sister in bed by my side: She had a safe journey, and agreeable company. I came to day before dinner, and my brother went to his family at Tottenham. Dr. N——s has been here; says the sore will not spread wider, as my Sister apprehended; and does not doubt but cure it, if she

will suffer herself to be confined in bed, and drink largely of sudorific liquors. This she has promised the Doctor to observe. He forbid her all salt meats, and goose ; but being Michaelmas-day, and lest as he said it should be ominous, he allowed her a bit of the latter for the present instant. The draught prescribed, Mr. Bliss says is the same as before. I think you could not handsomely employ Mr. Frost, when Mr. Whalley had offered before, and been accepted. May the LORD make him a pastor after his own will, and enable him to teach his people the way of salvation ! My Brother was well when he left us. But his eyes, I thought, seemed a little redder than ordinary. He does not return to Town, till Monday. We have had part of a goose, and drank your health ; and while I am writing, perhaps you are drinking ours in a glass of punch. Ere long, I hope, we shall drink new wine in our heavenly FATHER's Kingdom. One of the letters which my Sister brought contained a complimentary copy of verses upon my book, written by a young gentleman of 19 years of age ; sent, I be-

lieve, from Ireland under a fictitious name; but dated from—St. George Molesworth.\* How poor and empty a thing is the praise of men! But, if we may be a means of edifying those, who commend us; and of bringing glory to that God, who gives us power to write; this will be a real satisfaction. I hope to see my friend Hartley's Sermon in print ere long. I would have persuaded him to take for his text, "*HIMSELF bare our sicknesses, and carried our infirmities.*" But, I find, he has chosen another. May the spirit of the living God accompany his discourse! and then it will be pleasing, powerful, and edifying. I hope this will find you well, and Mother quite recovered. If her breath should continue to fail, sure she should have the best advice; which I beseech the Great Physician to sanctify. My Sister hopes you will excuse her not writing; because the Doctor has forbid her to sit up in her bed; at least, to do this as little as possible. I hope you will also excuse the haste and incorrectness of her amanuensis; as he is to go to Upper Moor-fields

\* Vide Verses prefixed to "The Meditations."

tonight; and it was almost dark before the wet pen to paper. Our united duty waits upon yourself and Mother, which is transmitted

By,

Honoured Sir,

Your dutiful Son

J. HERVEY.

We hope to hear from you by next post.

St. Michael's Bay, and Lane.

~~and Lane~~

*On the uncertainty of Human Life—On the painting and engraving of his portrait—Dr. Nichols's offer to him of a Tutorship and Curacy in Jamaica, &c.*

To

The Rev. Mr. Hervey,

Rector of Weston,

near Northampton.

Honoured Sir,

Last night I returned from Tottenham; left my Sister and her family in good health, and am now at Miles's lane, to re-enter upon my office of Secretary. The Doctor has been here to-day; and found his patient's leg considerably mended; and in a very fair way of being well in a little

time. I believe she herself begins to think so, and is more cheery in her spirits, as well as better reconciled to the orders of close confinement. Mary sends her duty, and has got rid of her complaints. Never was so indisposed, as to be unfit for her business; or make it necessary to call in another nurse. My brother sits by me, reviewing his books, and settling his accounts. A pattern for all to follow, who know not, but this night they may be called to their last reckoning. We hope, his eyes are much better; but they seem not to be quite well. We were all surprised at the account you give of poor P—l. 'Tis an awful Providence indeed, and much to be laid to heart. It naturally reminds us of St. James's admonition. "Go to now, ye that say, to-day, or to-morrow, we will go into such a place, and continue there a term of years; and buy, and sell, and get gain; whereas, ye know not, what shall be on the morrow, for, what is your life? It is even a vapour that appeareth for a little time, and then vanisheth away." I return you thanks for writing to Dr. Stonhouse on my business. He will pay my subscription, I doubt not, and I hope you will

re-pay him, when he calls at Weston, and place it to my account. The original picture, I presume, will be offered to me; and then I accept it, and present it to you. I forget whether I told you the price. The drawing is to cost five guineas, and the mezzotinto copper-plate fifteen guineas. I have had the pleasure of conversing with Dr. Nichols. He has made me an offer, which many young clergymen would covet. To go over to Jamaica, and be tutor to a son of one of the most considerable persons of the island. For which I should be entitled immediately to a hundred pounds (sterling) a year, meat, drink, washing and lodging; with an assurance of having, in a little time, a living of a hundred and fifty. I am greatly obliged to the Doctor; but have taken leave to decline accepting the proposal. You say nothing of my Mother's health, from which I conclude that she is perfectly recovered. I have nothing more to add but duty and love, from all your children, and among them from,

Honoured Sir,

Your dutiful Son,

J. HERVEY.

To

The Rev. Mr. Hervey,

Rector of Weston,

near Northampton.

Honoured Sir,

As my Brother is in London, and my Sister in bed, it falls to my turn to give you an account of the state of our affairs. My Sister has punctually observed the Doctor's direction. Has kept her bed ever since Monday night. She bids me tell you, that her leg seems to get cleaner, and she hopes, is in a mending way. She has got her old nurse from London, and wants nothing that the cellar or the pantry can afford. But her bill of fare is scanty ; the Doctor has forbid all kinds of flesh. She sleeps tolerably well, but the weather is very warm with us, and must be fainting to one that lies constantly in bed. My Sister, the mistress of the house, is in good health, and sends her duty to you and my Mother. She is very kind, and begrudges us nothing that we want, nothing that we wish. The children also are tolerably well. Bell grows a great talker. Billy comes on in his strength. And Jemmy is a very hopeful child,

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with regard to his constitution. May they all, in due time grow in wisdom as well as in stature, and in favour with God and man! My Sister has been at the linen draper's and laid out for me about 7 £. I should be glad to know what demands you have upon me, that I may take care not to go beyond the balance. My Brother began to cut his hay on Monday, and has had such weather that it almost makes itself. This day they begin to carry. We present our united duty to yourself and my Mother. We hope, you enjoy a comfortable share of health. We wish, that the ever-blessed and all-sufficient REDEEMER may be to your souls "as the shadow of a great rock in a weary land." I know of nothing else that occurs, but what always presents itself when I write to Weston, that

I am,

Honoured Sir,

your dutiful Son,

J. HERVEY.

Tottenham, June 6th 1751.

To

The Rev. Mr. Hervey,

Rector of Weston,

near Northampton.

Honoured Sir,

Last night I received your favour of the 25th, and this Morning I sit down to return my thanks ; My Sister is not yet released. There was last night a small speck, next to nothing, that was not quite skinned over. We hope to see it quite healed, when it is next opened : which will be about 11 o'clock. I should have staid till then in order to have informed you of the state of the leg ; but my Brother's servant is going to London, and he will take the letter to the post-office. And my Brother says, the letters sent from hence by the penny-post, are more liable to miscarry or be retarded. Therefore he advised me to write soon enough for his servant to bring. We all concur in advising my Sister, not to be too hasty in getting up. Rather to continue a day too long, than rise a day too soon. Which advice, I believe, you would second, and I hope she will follow. Confinement, to be sure, is tedious and irksome; but

one had better be a volunteer in suffering it for a day, than be constrained to endure it for several weeks more. My Brother always opens your letters, let them be directed to whom they will. So that he has read what relates to the cask and wine. And will I suppose ere long give you a satisfactory answer himself. Especially, as he left no directions with me, to say any thing about them. The business at Guild-Hall was to decide some litigated matters of no great consequence, my Brother said. I think he told us, the trial for which he was impannelled as a jury-man lasted but five minutes. Yesterday was with us pretty warm. We apprehended a return of hot weather. But this morning seems to be cool. You have fine weather for Boughton Fair ; and which is a more valuable consideration, for making the hay. Fruitful seasons, I think, are mentioned by St. Paul, as the gift of God, and urged as a motive of gratitude. The parish will sustain a loss by Mary Abbot's death. I wish like old Simeon, she may see by faith the LORD'S CHRIST and so depart in peace. Mrs. Toovy has been very ill, and is reduced very low, by a miscarriage. But is on the

mending hand, and likely to recover. I am pleased the White Horse is so well. May the voice of joy and health continue in your dwellings here; and may the fullness of joy, and pleasures for evermore, be your portion hereafter. In all these, may my Mother and all your other children be partakers! May some share of the latter fall to the lot through the infinitely rich grace of God in CHRIST JESUS, fall to the lot of,

Honoured Sir,

Your dutiful Son,

J. HERVEY.

Tottenham, June 27. 1751.

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To

The Rev. Mr. Hervey,

Rector of Weston,

near Northampton.

Honoured Sir,

Writing to you is a pleasure, of which I have long been deprived. I desire to be thankful to the gracious God, that I now can re-enjoy it. I suppose my Sister has informed you, how ill I

have been. Exceedingly ill indeed ; and I cannot but wonder how my poor crazy constitution could weather such a storm. 'Twas the great JEHOVAH, who strengthened me, when ill, and has now removed my disorder, and released me from my long confinement. Yesterday was the first time, I ventured, or indeed was able to come down stairs. I was obliged to lean upon my Brother. But this day I made shift to come down without help. My fever is entirely gone, but my poor foot, that was blistered, has a strange disorder. It looks red, is a little swelled, and is always uneasy. It pains me to set it upon the ground. I sit with it laid upon a chair. I fear the humours flow into it. I am still taking medicines ; a draught at night when I go to bed, and another about noon. I believe, the intention of these is principally to prevent my sweating in the night, which I am very-subject to, and which must be very prejudicial. Dr. Nesbit was exceedingly obliging and generous. Attended me with so much good nature, with so much constancy, and without taking any fee ; I hope the Lord will reward him, a hun-

dred fold. O! that I may be ever thankful to the ever-blessed restorer of health; and be enabled to devote to his honour the life which he has graciously preserved. My Sister desires her duty to you and my Mother. She has been kind and careful, beyond all that I could expect, dressed and undressed me with her own hands, and supplied me with every accommodation I could want or wish. I hope, I shall always be grateful to her; and God will be ever gracious to her. My Brother also was so kind, as to carry me in his arms, several times, from my chair to the bed, when my knees were so feeble that I could not stand, and my foot so sore that I could not set it on the floor. May the God of all goodness carry him and his "as on eagle's wings." I trust, you and my Mother continue in health; I beg of you both to accept my duty; and beseech the God of grace to give you all joy and peace in believing.

Your dutiful Son,

J. HERVEY.

To

Miss Harvey.

Dear Sister,

I really forget, whether I am your debtor or creditor in the article of correspondence. If I am the former, accept this as payment ; if the latter, it is a free gift, and comes to wish you that best and greatest of gifts, which the Apostle mentions, Romans VI. 23.

I hope, you sometimes recollect, what used to be the subject of our discourse, when I bore a share in the conversation. JESUS CHRIST, that divine, illustrious, and everlasting friend of sinners, who bore pain, and reproach, and death for our sake. O! how am I grieved that I have spoken of him no more, and loved him no better ! May we henceforth count every thing as dross and dung, for the excellency of the knowledge of CHRIST JESUS OUR LORD ! My dear Sister, never let us harbour unkind thoughts of HIM. I have too often been tempted, under my long continued infirmities, to do him this injustice and dishonour ; but let us be assured, HE who spilt his

blood for us, suffered the curse of the law for us, and endured the vengeance of God for us. He can never order any thing for us, but what is wise and good, and gracious. To his tender mercy I commit you, and remain

Your affectionate Brother,

J. HERVEY.

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*On the Death of his Grandfather.*

Dear and honoured Madam,

Though I do not often write to you, yet I often think of you, and always pray for you. Particularly, since it has pleased the LORD to take my honoured grandfather from you, I beseech HIM to sanctify this visitation to his surviving children: 'Tis the earnest desire of my heart, and my fervent request on my knees, that the death of our reverend relation may be an effectual means of our living unto righteousness. For yet a little while and we also shall go to our long home; those that shall mourn for us will soon go about

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the streets. Is it not therefore infinitely reasonable for us, to make our calling and election sure; that so our final remove may be into everlasting habitations, and that our remaining friends may not sorrow for us as men without hope? The dead, Madam, know this to be our highest wisdom, the best and happiest thing we can do; oh! that the living, that the living would lay the same consideration to heart, that they too might be wise! If our dear deceased parent was permitted once more to revisit these earthly regions, oh! how holy and heavenly would his own conversation be, how urgent and incessant his exhortations to others! Surely he would shew us by his example, what a mighty (though unknown and unregarded) meaning there is in that expression of our Lord's "of taking heaven by force." And as for us, if it were in the power of words, intreaties or tears, I dare say he would even "compel us to come in." His departure I find was sudden, in obedience to a hasty and at that time unexpected summons: he went away, as we are assured he will come again "in a moment, in the

twinkling of an eye". Now should God give him leave "to recover his strength, at least so much of it as would enable him to leave with us his parting last advice, how pressingly would he recommend to our choice and care, "the one thing needful"! Let us imagine him raising his venerable head from the dust, and like the widow's son at Nain, Luke VII. 15: "Sitting up and beginning to speak". Let us represent to ourselves his eyes full of wonder and amazement; his accent and gesture full of a most pathetic and importunate vehemency; and his mouth full of words ten thousand times more awakening than these. "Oh my children, that I had the tongues of men and of angels to tell you the things that I have seen! I have seen the shortness of time, and the astonishing never-ending lengths of eternity! No words are little enough to set forth the despicable meanness of this world and the things therein: and all are infinitely too little to describe the importance and worth of that eternal one, which will soon commence. The incorruptible crown, the exceeding and eternal weight of glory, the amiable ravishing beauties of

the king immortal, invisible—oh! how unutterable are they! Who can count the perfections of God, or number the least part of the joys of the righteous? I can no more reach the skies with these withered feeble arms, than I can declare to you the wonders you will behold, the new and different thoughts you will have, when you are delivered from the burden of the flesh. But though I have not ability enough to declare what I have found and feel, yet let me have interest and authority enough to prevail with you, my beloved children; prevail with you to be solicitous and in good earnest about the great salvation, which the Lord Jesus will reveal at his coming. The time that the youngest of you have to live, is no better than a span long; and even that span is continually upon the wing, speeding away, as an arrow that is shot, hasteth to the mark. Oh! seize therefore and improve it as it passes, and as that advances nearer to its final period, so do you advance nearer and nearer to perfection. When a few more months and weeks are gone, God “will bring you, as he has me to death, and to the house appointed for all the living: work then, I beseech you, while you have

day, for there is no repentance, no subduing your corruptions, no renewing your nature in the grave whither you are all hasting." My children, I am not afraid of your becoming profligates, blood-thirsty men, or sons of Belial. No, I am not in pain as concerning this matter, I know you abhor such excess of wickedness. The thing that I solely and greatly fear, is lest you should lose the prize for want of running and mending your pace: lest you should miss of the strait gate, not because you seek not, but because you strive not to enter in thereat. Oh ! how many millions of poor souls, has Satan beguiled of their reward, by this destructive desire, by keeping them either ignorant of the true and saving religion, or else by keeping them indifferent and unconcerned about it. When you come into the world of spirits, it is not a bare negative holiness, or a round of outward performances, but a new life, a thorough change of heart and temper, that will avail you. As your treasure is in heaven, so let your conversation also be there, and your desires tending continually thither. You are all going apace to the HOLY GOD, and to stand a trial before HIM for

eternal life or eternal death: therefore value nothing but what will recommend you to his approbation; prize and pursue things more or less, as they tend more or less to prepare you for that great account. Think not how much goodness will be sufficient to make you respected and reputable among your neighbours; but how much you will want and wish for when the pains of death overtake you. Always remembering that your one business on earth is, to recover the image of your CREATOR, and to be restored to the likeness of CHRIST. If the same mind which was in HIM, be also in you; if you have his holy and heavenly ends in view; if you feel his charitable and divine dispositions in your breasts; if your hopes and fears are dead to the things that are present, and alive to the invisible things that are to come; if you are clothed in the wedding garment of a new, sanctified, regenerate nature—then may you humbly hope to enter into rest, when you leave your bodies and to enter into joy, when the world shall be no more. I have many things to say unto you, but I may not declare them now. I hear a

voice that calls me away and must go to my appointed place. Pray earnestly for the enlightening spirit of the Lord, that you may see the things that belong to your peace. Consider your work, how great and difficult, and yet how necessary it is. I entreat and conjure you not to "sleep at it, or trifle with it", as do others; but to give all diligence to accomplish it "before you go hence and be no more seen". Remember and do this, for your own sake, for my sake, for your dear Mother's sake, that we may have comfort from you in the terrible day: that we may not be separated for ever by the impassable gulf, but may enter together into those blessed mansions where will be no more parting or sorrow, but everlasting joy and pleasures for evermore. Adieu my dear children till we meet in the regions of paradise".

As Mr. Hervey's Grandfather died in December 1736, this forcibly pathetic letter was probably written a short time after that event, and should have stood second in the collection; but it was not received soon enough to appear in its proper situation.

r. d.

*Letter from Dr. Cotton to the Rev. J. Hervey.*

St. Albans, September 26. 1748.

Dear Sir,

I waited with impatience the return of my servant from Woburn; for it was nine at night when he reached this place; and my solitude for his precious charge improved with the shades of the evening. Many were my conjectures about the causes of this stay, but the frequent intimations I have had of your ill health suggested to me a variety of fears. With great propriety I can say from Parnell's Hermit

"My bosom wrought

With all the travail of uncertain thought."

I am exceedingly grieved (and I can assure you that Mrs. Cotton is a sincere partner with me in concern) at the mournful tale you tell of your declining strength. For it is a mournful tale to your friends, and you must permit them to think it such, whose happiness is deeply interested in your recovery.

Upon my word I am far from entertaining a disadvantageous thought of your temper from the seriousness of its turn. It would be strange perverseness indeed to read vapours, spleen, and impatience in lines, that breathe resignation, serenity, fortitude and hope. No, the melancholy part is ours, and ours alone. For if reason determines the conduct of your friends, we should congratulate you upon your approach to a better state. A good man can never die too soon. He may indeed for the world, but he can't for himself, 'tis the period of his sorrows, the commencement of his joys, and the consummation of his wishes. 'Tis an admission into the brightest scenes, and the best company the eye ever beheld, or the hearing enjoyed.

I have now and then met with a weak mind, that is scandalized at the gloom of your first Meditation. But I may venture to assert that the best cure of the melancholy, which a sepulchre suggests, is a more frequent converse with the tomb. These are the thoughtless tribe-

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of mortals, who when subjects of this universal concern are started, presently put that idle and impertinent interrogatory, "what must we be always thinking upon these things?" when they know in their hearts, that no such task is exacted from them. But by their good will, they would never think upon them at all. And yet if a man were to take a voyage to a distant country, we should brand him for a fool or a mailman, if he did not make many previous enquiries about the manners and policies of the place he was bound to; if he took no thoughts about his voyage, nor examined the best charts; and provided himself with proper stores and tackle to secure his vessel against storms and high tides—if he were not very careful and solicitous, not only to make the port with safety and comfort, but to secure likewise the favour of the prince, and the friendship of the inhabitants.

My dear friend, I shall talk you down, and therefore shall take my leave of you with assurance of great affection and esteem; and with a most grateful sense of the tenderness of your re-

TO HERVEY.

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regards to me and my family. Let me only add that notwithstanding all I have said to the contrary, I am still so selfish, as to wish the continuance of your stay here, and should receive a most exquisite pleasure from an account of your improved health. Is such an interestd desire compatible with the professions of a man who feels a secret joy in subscribing himself,

Sir,

Your most sincere

and faithful servant,

N. COTTON.

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*From Samuel Fletcher to James Hervey.*

“How does my dearest friend? Is his health better established? Happy I know he is, who is conscious of the favour of God—who knows himself interested in the REDEEMER’S righteousness—May this knowledge be continually increasing till it arrives at the fullest assurance—may all the internal joys, the most uniform and exalted piety can give—may all the honours, which a series of the most uninterrupted virtuous actions can claim

attend you through life—may the most lively faith in CHRIST JESUS, and the firmest dependance on his merits, sweeten the bitterness of death, and blunt every pointed dart of that King of Terrors, and in the future world, may the beatific vision of the ETERNAL GOD, bless you to endless ages.

Yours,

Most affectionately,

S. FLETCHER.



*Ab hoc momento pendet æternitas.*

Wids note to "Contemplations on the Night."

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## ERRATA.

At p. 79 line 20 for *Secretary* read Registrar.

At p. 81. line 18 for *Hannah* read Anna, and instead of *Earl* read Baron; *dele Lord*, and for *Trimbleston* read Trimlestoun.

At p. 81. line 15, *dele* all after *Rebekah* to the end of Nepean.

At p. 101 for *Jennings* read Jenyns.

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ST. MARY'S, SCARBOROUGH,  
the Church which Mr. North attended, vide p. 141.

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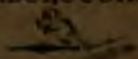




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